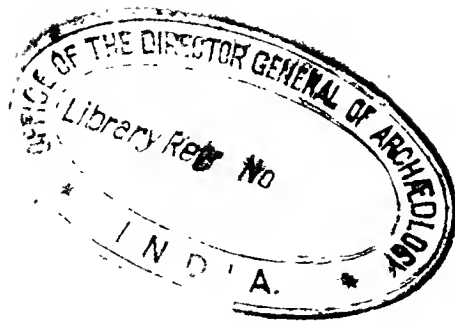
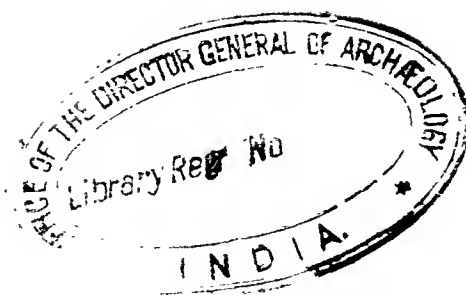


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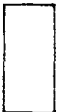

























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SLIPS USED IN THE ABSTRACTION OF THE CENSUS SCHEDULES

(Vide Introduction P. III.)

		Hindus	Musalmans	Jains	Animists	Christians and Others
Males	Married					
	Unmarried					
	Widowed					
Females	Married					
	Unmarried					
	Widowed					

CENSUS OF INDIA, 1901.

VOLUME XXV.

RAJPUTANA.

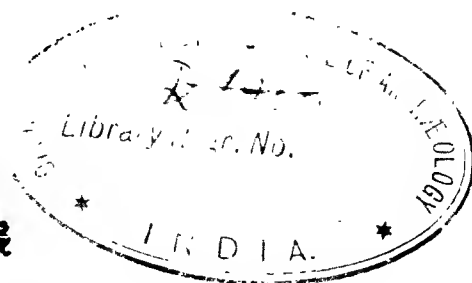
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PART I.
REPORT.

BY

CAPTAIN A. D. BANNERMAN, I.S.C.,
SUPERINTENDENT OF CENSUS OPERATIONS

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INTRODUCTION.

The Census of Rajputana was taken on the night of the 1st March 1901. The operations embraced for the first time the Bhils of Mewar, Banswara and Kusalgarh, Dungarpur and Partabgarh, and the Grassias of Sirohi. The Census of 1901 was therefore the first complete Census of Rajputana that has been taken.

In the Bhil country, where the tribes live in large straggling villages extending often for miles through dense forest, and where counting by night is impracticable the regular procedure was modified. The enumeration was taken during the day in the last fortnight of February. The *Gamethis* or headmen of the villages mustered the entire population of their villages at a spot close to one of the police thanas and gave particulars of all persons who through sickness or other unavoidable cause were unable to attend. Like all wild tribes, the Bhils are very shy of being counted and object to strangers approaching their homesteads. In 1881 many wild stories of the object of the Census were circulated in the Bhil Country and such excitement and unrest were caused that the Maharana of Udaipur thought it necessary to give the Bhils in his territory an undertaking that "they should never suffer by the counting of men and houses." In 1891 it was also deemed advisable not to enumerate the Bhils but an approximate estimate was formed on the basis of the number of huts which each village was believed to contain. From information given by the State officials it appears, however, that the houses were never properly counted. The enumerating staff did not venture to enter many of the more inaccessible villages but were content to record any number told them by the first inhabitant of the village whom they were able to question. On the present occasion it was decided to dispense with a regular count of the houses but to endeavour to have the people mustered by the headmen and enumerated on the general schedule form. It was believed that the famine relief measures undertaken for their preservation, and the large grants of clothing, seed, and cattle unstintingly given to them by the Committee of the Indian Famine Charitable Relief Fund had rubbed off a great deal of their shyness, savagery and distrust, and the result proved the correctness of this view. At the suggestion of the Census Commissioner it was explained to them that one object of the counting was to ascertain how many people might require food in the next famine, and this *argumentum ad ventrem*, assiduously applied by the supervisors, appears to have been most effective. Except the Bhils, all the other races in Rajputana were enumerated between 7 P. M. and midnight on the 1st March.

Subject to the modification permitted in the case of the Bhils, all the towns and villages were divided in the preliminary organisation into a number of blocks, each of which contained on an average from 30 to 50 houses and was in charge of an enumerator. Above the block came the circle, a compact group of from 10 to 15 blocks or about 500 houses, under a supervisor who was responsible for the work of all the enumerators in his circle. Circles were grouped, according to the recognised administrative divisions of the various States such as tahsils, parganas, large jagirs, etc., into charges under Charge Superintendents who exercised general supervision over the Census operations and tested a large proportion of the work of their subordinates. During January and February—the precise period varied in different States—the enumerator wrote up the Census schedules for all persons residing in his block; and this record was checked and corrected by the Supervisors and Charge Superintendents. On the night of the 1st March the enumerator went round his block and brought his record up to date by striking out the names of the people who had died or left the block, and filling in entries for fresh arrivals or newly born infants.

On the morning of the 2nd March the enumerators of the various blocks met the Circle Supervisor at a place previously arranged, and prepared the first totals of their blocks showing the number of occupied houses, males, females and total population for each block. The Supervisor then combined the block totals into a circle total and sent this on to the Charge Superintendent who repeated the operation for his charge and reported the charge total to the

Census Superintendent at the State head-quarters. This officer, with the assistance of other officials combined the charge totals into a State total which was telegraphed to the Superintendent Census Operations Rajputana and to the Census Commissioner for India.

In spite of the great distances of some of the charges from the State head-quarters in the desert portions of Marwar, Bikaner and Jaisalmer—more especially in Jaisalmer whose principal town is situated over 90 miles from the nearest telegraph station on the railway—in the forest tracts of Mewar, and in the widely scattered Tonk State, all the totals of the Native States in Rajputana were reported by the afternoon of the 9th March. At each stage of the operations the figures were added up independently by two and sometimes three persons and special precautions were taken to guard against error in the first totals, with the result that the finally corrected returns only differed from the first totals—allowance being made for the population of the Tonk districts situated in Central India which is included in the Imperial Tables of Central India, and for the population of the detached districts of Gwalior and Indore situated in Mewar which has been included in the Rajputana totals—by 1,938, which is equivalent to .02 per cent. or two persons in every 10,000 of the population.

The result of the Census shows that there has been a decrease of roughly 2,267,000 on the population actually enumerated in 1891, and of 2,497,000 on the enumerated and estimated population of 1891. The chief causes of this large decrease are shown in chapter II of this report to be the several bad seasons ending with the great famine of 1899-1900, and the terrible ravages of malarial fever which followed.

The Census instructions and procedure are recorded elsewhere and it is sufficient to mention here that the general schedule prescribed for British India was adopted in full for the Native States of Rajputana and this has resulted in the collection of statistics for the first time of the civil condition, literacy, and languages of the people.

In the preparation of the Census statistics a very important change was effected by the new process of abstraction by means of "slips" which was introduced by the Census Commissioner. Under the old system abstraction was carried out by large working sheets which practically reproduced the final tables on a greatly enlarged scale, and in which entries were made in complex compartments by means of strokes each representing an individual. The unit of abstraction was the block, and for each block there were as many abstraction sheets as there were tables.

Complete details of the working of the new system are given in the Administrative volume and I will only briefly remark that on this occasion each schedule entry was copied on two slips of paper of a particular shape and colour. Slips of various shapes and colours were used so that the religion, sex, and civil condition of a person could be told at a glance. These slips were arranged in bundles in serial order by villages—all the villages of one tahsil being dealt with before the slips for the villages of another tahsil were written up—and after careful check were passed on to the tabulating branch. Here they were sorted for the first table which was prepared, namely Table VI—Religion—by villages, but after that had been tabulated, the slips were worked for tahsils which were the units of tabulation for all other tables. Each town was also treated as a unit of tabulation. As the unit for the Provincial statistics was the tahsil or town the new method furnished in one operation data which under the old system could only be obtained by a laborious process of compilation from the many different working sheets. The "slip" system worked admirably. The abstractors were without exception untrained hands, many of whom had only just left school but they soon mastered the simple process and were able to write up the slips quickly and accurately. The number of slips which were daily written up improved with practice; the average number of persons correctly abstracted daily on both slips in the different abstraction offices was 240 for the first month and 323 for the second month. The actual average rate attained by the clerks employed by the various States differed considerably. Slips in which the entries were made in Urdu were prepared more rapidly than those in which Hindi was used.

A sketch of the slips used showing particulars of each shape and colour is given on the frontispiece to this report.

Another point which deserves notice is the attempt which has been made to classify the castes by social precedence as recognised by native public opinion at the present day. The methods adopted for arriving at a classification on this basis are fully described in chapter IX and it will suffice to remark that although the great difference of opinion which was found to exist regarding certain castes, as well as the local conditions which affect so considerably the status of others, indicate that the classification arrived at is probably far from perfect, it is hoped that it may prove of some use for the purposes of the Ethnographic Survey which is shortly to be undertaken.

The reports received from the States show that the educated people as a rule took an intelligent interest in the taking of the Census, and that the bulk of the people remained indifferent. In only a few of the more remote portions of some of the States, where communications are few and where the people seldom come in contact with anyone outside their own narrow village circle, was any dislike to the Census shown. In these parts the people—more especially the women—are said to attribute the famine and other ills from which they have suffered during the last decade to the taking of the Census in 1891 and as a consequence the enumerators who were sent there came in for a certain amount of abuse. The following incident which occurred in one of the Bhil States, however, illustrates how kindness and practical sympathy in their troubles can break down the barriers of suspicion of even the wildest tribes whose repugnance to being counted has in the past led to disturbances of the peace:—

As none of the Bhils could read or write it was necessary to send men—who were usually of the Bania caste—accompanied by a few police to conduct the enumeration. A party of young bloods belonging to one of the *pals*, which had in the previous year acquired an unenviable notoriety for raiding and other acts of lawlessness, when returning to their homes from the place where they had been mustered and enumerated, espied in the distance what appeared to be a small party of Banias going along one of the jungle paths. The old hereditary instinct was too strong to be resisted even though they had as it were just returned from contact with the representatives of the law. They forthwith pursued the party, who, hearing them coming, threw down the bundles they were carrying or had on pack animals and incontinently fled. The Bhils seized the bundles and on examining them found that they contained packets of paper which they recognised to be precisely similar to the papers on which their own names had just been recorded. The Census they regarded as a work specially undertaken on the orders of the British Government and they therefore carefully collected all the papers, carried them several miles and finally deposited them in the centre of a track near to one of the police posts, placing stones on and around the bundles to prevent any papers being blown away. Word was then sent to the police who went and recovered the schedules, not one of which was missing.

While the famine tamed the untutored spirit of the wilder forest tribes the marvellous patient endurance exhibited by the mass of the poorer classes and the uncomplaining silence with which they bore the terrible vicissitudes which they had to suffer excited the admiration and won the warmest sympathy of all who were employed in the administration of relief. The measures adopted and the help given to the famine-stricken have undoubtedly drawn the people and their rulers closer together and we can but hope that the lean years will be succeeded by favourable harvests and that the next Census will demonstrate that the people retain the wonderful recuperative power for which they have been famed in the past.

Before bringing these remarks to a close I would add that the Darbars showed their keen desire to co-operate heartily in the Imperial Scheme, and their interest in the work by appointing some of their most capable officials to conduct the Census operations, and by giving, for the purposes of abstraction and tabulation, the most suitable and commodious buildings in the cities where abstraction offices were established; and that whatever success or improvement

may have been attained in the taking of the Census is due to their practical help and prompt action in ordering the immediate adoption of all suggestions regarding procedure, etc., which were made by the officer in charge of the Census operations in Rajputana.

In conclusion I need hardly say how largely I am indebted to others for both facts and ideas. A great part of the information regarding religions and caste has been taken from various publications or furnished to me by correspondents. I owe much to Mr. Risley's *Castes and Tribes of Bengal*, to Mr. Ibbetson's account of the castes of the Punjab in his *Census Report of 1881*, and to M. Barth's *Religions of India*. I have also obtained various items of information from the volume on the *Castes of Marwar* published by the Marwar Darbar in 1894.

Among the many persons whom I consulted I am especially indebted for much useful information on the castes, religions, and customs of the people, and other subjects on which their valuable help was requested, to the learned Pundits of the Maj Mundir and to Munshi Govind Saran, Tewari Deen Dyal and Pundit Gopi Nath of Jaipur ; to Sayad Mahmud-ul-Hassan of Bharatpur ; Rao Bahadur Sukhdeo Pershad and Kavi Raja Murar Dan of Jodhpur ; Lala Ranjit Singh of Alwar ; Lala Tribhowan Lal of Udaipur ; Munshi Umrao Singh of Bikaner ; Lala Magan Lal of Partabgarh ; Munshis Sheo Partab and Dhani Ram of Kotah ; Members of the State Council Bundi ; Sahibzada Mahomed Abdul Wahab Khan and Munshi Mahomed Saddik of Tonk ; Pundit Parmanand Chatarvedi of Jhalawar ; Kazi Niaz Ali Khan of Jaisalmer ; and Munshi Jogi Das Kamdar of Shahpura. I would also express my grateful sense of the courtesy and consideration which I experienced at the hands of all the Political officers who afforded me every assistance.

Finally my warmest acknowledgments are due to Mr. Risley the Census Commissioner for India for his ever ready help and counsel, for the patient consideration with which he has listened to my difficulties and suggestions, and for his kind solicitude to do all he could, consistent with the unity of the Imperial Scheme, to make matters as easy as possible for me.

A. D. BANNEBMAN.

DELHI:

10th June, 1902.

CHAPTER I.

General Description of Rajputana and Statistics of Area and Distribution of the Population.

(TABLES, I, III, IV and V.)

PHYSICAL DESCRIPTION.

1. Rajputana is the large territorial circle which lies between 23° and 30° North latitude and 69° 30' and 75° 15' East longitude. It includes 18 States and two Chiefships, namely, the 15 Rajput garh, Dungarpur, Marwar, Jaisalmer, Sirohi, ~~Jaipur, Banswara, Bikaner,~~ Alwar, Karauli, Bundi, Kotah and Jhalawar; the two Jat States of Bharatpur and Dholpur; about one-half of the Mahomedan State of Tonk (the other portion is situated in Central India); the Rajput Chiefship of Shahpura, and the Rajput Thakurate of Lawa.

General description

In line 2, para. 1, page 1, for 75° 15' read 78° 15'.

For the purposes of the Census, the British District of Ajmer-Merwara situated in the east centre of the province has, as on previous occasions, been treated separately and is not dealt with in this Report, but small outlying portions of territory belonging to the Central India States of Gwalior and Indore are included in the statistics of Mewar in which they are geographically situated. Separate statistics have been given for the Estate of Kusalgarh, a fief of Banswara. Map No. 1. at the end of this Chapter shows the Boundaries and the Ruling Races of the States.

2. Rajputana is bounded on the west by the district of Sind, and on the north-west by the State of Bahawalpur. Thence its northern and north-eastern frontier marches with the Punjab and the United Provinces until it touches the river Chambal where it turns south-eastward and runs for about 200 miles along the Chambal and its tributary the Parbati which separate the States of Dholpur, Karauli, Jaipur, and Kotah from Gwalior. The southern boundary runs in a very irregular line across the central region of India dividing the Rajputana States from a number of Native States in Central India and Gujarat.

Boundaries.

3. The most striking physical feature is the Aravalli range of mountains which intersects the country almost from end to end in a line running from south-west to north-east. Mount Abu is at the south-western extremity of the range, and the north-eastern end may be said to terminate near Khetri in the Shaikhawati district of Jaipur, although a series of broken ridges is continued in the direction of Delhi. About three-fifths of Rajputana lie north-west of the range leaving two-fifths on the east and south.

Mountains

4. The tract lying to the north-west of the Aravallis, referred to in this review as the Western Division, contains the States of Bikaner, Jaisalmer and Marwar. With the exception of the sub-montane districts of Marwar which lie immediately below the Aravallis, this division is sandy, ill-watered, and unproductive, improving gradually from a desert on the north-west and west to comparatively fertile land on the east. The country to the east and south-east of the Aravallis affords a striking contrast to the sandy plains on the north-west of the range, and is blessed with fertile lands, hill-ranges and long

Physical Divisions

Western Division

stretches of forest where fuel and fodder are abundant. It contains two large tracts, sufficiently distinct in their physical features to warrant sub-division, which are designated in this report the Eastern and Southern Divisions.

Eastern Division

The Eastern Division comprises the States of Alwar, Bharatpur and Dholpur which touch the Gangetic plains, Karauli, Jaipur, Kishangarh, the Thakurate of Lawa, the Chiefship of Shahpura, a portion of the Tonk State, Bundi, and the States of Kotah and Jhalawar where the country inclines upwards from the plains to the Central India plateau. This Division enjoys, as a rule, a good rainfall, is traversed by several important rivers and possesses extensive table-lands and breadths of excellent soil.

Southern Division

The Southern Division is made up of the Sisodia States of Mewar, Banswara, Dungarpur, and Partabgarh, and the Chohan State of Sirohi. Except for some tracts of open country towards the centre of Mewar and along the north-west border of Sirohi it consists of a network of hills covered with forest enclosing in many parts wide, and well-watered valleys. This Division of Rajputana is the chief home of the Bhils.

Rivers

5. In the Western Division the only river of any importance is the Luni which rises near Ajmer and runs south-west through the Marwar State into the Runn of Cutch. Its waters are brackish but the land on both sides fertilised by the overflow of the river is well cultivated and produces good crops.

In the Eastern and Southern Divisions, the river system is important. The principal river is the Chambal which enters Rajputana at Chaurasgarh on the south-east border of Mewar, and flows northward through Kotah until it reaches the Jaipur border. Thence it forms the boundary between the States of Jaipur, Karauli, and Dholpur in Rajputana, and Gwalior in Central India, eventually discharging itself into the Jumna after a total course of about 560 miles. The chief tributaries of the Chambal are the Banas and Mej which flow into it from the west, and the Parbati and Kali Sindh from the east. The Banas rises in Mewar and collects the greater part of the drainage of the Mewar plateau besides that of the south-eastern slopes and hill lands of the Aravallis. It joins the Chambal a little beyond the north-east border of the Kotah State after a course of nearly 300 miles. Its chief affluents are the Morel, the Mashi, the Khari, the Kotari, and the Beluch.

The Mej rises in Mewar, and runs through the entire breadth of Bundi from west to east.

The Parbati and Kali Sindh both rise in Central India. The Kali Sindh, from where it enters Rajputana to where it is joined by the Au river, now forms the boundary between Kotah and Jhalawar. It flows north through Kotah and joins the Chambal below Gaintha. The Parbati is the boundary on the east and north between the Tonk district of Chabra and the Gwalior State. It flows for some distance through Kotah and then becomes the boundary between that State and Gwalior up to its junction with the Chambal.

The Mahi river rises in Central India and runs north through Banswara. On reaching the Mewar border it takes a sudden turn to the west and after a few miles turns again to the south-west forming the boundary between Banswara and Dungarpur. It then flows through Gujarat and discharges itself into the Gulf of Cambay. Its chief tributary during its course through Rajputana is the Som

The Sabarmati and Western Banas rise among the south-western hills of Mewar but they attain no size until they pass the Rajputana frontier on the south-west. The Western Banas is the principal stream in Sirohi and receives the drainage of Mount Abu and the south-western hills of the Aravallis, but except for a pool here and there it is dry for the greater part of the year.

6. There are no natural fresh water lakes in Rajputana, the only considerable basin being the well-known salt lake at Sambhar. There are, however, many artificial lakes the finest of which are in Mewar. The largest are at Debar and Kankraoli. The former was built in A. D. 1681 by Rana Jai Singh and is named after him Jai Samand. The embankment of the Kankraoli lake was built in A. D. 1661 by Rana Raj Singh as a famine relief work and is probably the oldest known relief work in Rajputana. The Udai Sagar, a few miles from Udaipur, and the Pachola and Fatteh Sagar lakes at the capital itself are fine picturesque sheets of water. Two large artificial lakes have recently been constructed with a view to the distribution of the water stored in them for agricultural purposes, namely, the Jaswant Samand in Marwar and the Ramgarh lake in Jaipur.

Lakes.

7. The variations in rainfall throughout Rajputana are considerable. The extreme west of the Western Division touches on the great rainless zone of the world, but even on this side the south-west winds bring annually a little rain. The fall increases gradually towards the east, and the districts of Marwar lying alongside the western base of the Aravallis receive a fair amount of rain.

Rainfall.

In the Eastern Division the rainfall is much more favourable. The States of Kotah and Jhalawar on the eastern and south-eastern borders receive not only the rains from the Indian Ocean but also the last of the south-east monsoon from the Bay of Bengal. In the portion of the Division round Ajmer and towards Jaipur the supply is very variable and is usually much less than that received farther east. If the south-east monsoon is strong the rains are good, but if the south-west wind prevails the fall is comparatively late and light. The northern districts get a small share of the winter rains of upper India.

The Southern Division usually receives abundant rain. Like Kotah and Jhalawar in the Eastern Division, the States in this portion of the Province get the rain brought by the south-west monsoon and also the last rains of the south-east monsoon.

Map No. 2 shows the average rainfall of the different States for the past ten years in the six degrees of :—

From	...	...	...	...	7 to 11 inches.
From	...	...	...	...	11 to 15 „
From	...	...	...	...	15 to 25 „
From	...	...	...	...	25 to 35 „
From	...	...	...	...	35 to 40 „ and
Over	...	...	...	...	60 inches.

The average rainfall in the three Divisions has been :—

				Inches.	Cents.
Western	...	...	...	10	88
Eastern	...	...	...	24	1
Southern	...	...	...	29	99

Calculated on the fall in each State about three-fifths of the Province have received an average of nearly 11 inches, and two-fifths of the Province an average of nearly 26 inches.

Climate.

8. The climate varies with the rainfall. In the summer the heat, except in the higher hills, is great everywhere and in the Western Division very great. Hot winds and dust storms are experienced throughout the season. In the sandy tracts they are violent but in the southern Districts they are tempered by the hills, forests and water. In the winter the climate of the northern parts of Rajputana, especially on the Bikaner border where there is hard frost at night, is much colder than in the Southern States. The change of temperature at this season between day and night is sudden and very trying.

POLITICAL CHARGES.

9. Before dealing with the Census statistics it will be convenient to give the political charges, subordinate to the Agent to the Governor-General who has his headquarters at Mount Abu, into which Rajputana is divided. There are 8 separate political charges, namely :—

- (1.) The Western Rajputana States Residency, with headquarters at Jodhpur, comprising the States of Marwar, Jaisalmer, and Sirohi.
- (2.) The Mewar Residency, with headquarters at Udaipur, containing the States of Mewar, Banswara, Dungarpur and Partabgarh.
- (3.) The Jaipur Residency, with headquarters at Jaipur, including the States of Jaipur and Kishangarh and the Thakurate of Lawa.
- (4.) The Bikaner Agency, with headquarters at Bikaner.
- (5.) The Alwar Agency, with headquarters at Alwar.
- (6.) The Eastern Rajputana States Agency, with headquarters at Bharatpur, containing the States of Bharatpur, Dholpur and Karauli.
- (7.) The Haraoti and Tonk Agency, with headquarters at Deoli, containing the States of Tonk and Bundi, and the Chiefship of Shahpura.
- (8.) The Kotah Agency, with headquarters at Kotah, comprising the States of Kotah and Jhalawar.

CENSUS DIVISIONS.

10. For purposes of comparison of the Census statistics the States have been grouped in the Imperial Tables into the three natural divisions, the Western, the Eastern, and the Southern mentioned in paragraph 4 above : but, for local administrative convenience, in the volume containing the Provincial Tables, the States are grouped by Agencies. Map No. 3 shows the 8 Census Divisions and the 8 Political Charges.

AREA.

11. The area of Rajputana, exclusive of the British District of Ajmer-Merwara and including about 210 square miles of disputed lands the greater

part of which has been settled but requires to be surveyed in detail before the areas of the several States can be adjusted exactly, is 127,751 square miles. Its extent as compared with that of some of the British Provinces in India and some of the countries in Europe will be seen from the figures given below :—

Rajputana	...	...	...	127,751 square miles.
United Provinces of Agra and Oudh including				
Native States	...	...	...	112,243 „ „
Central Provinces including Native States	...	...	...	116,049 „ „
United Kingdom	...	...	...	120,979 „ „
Hungary	...	...	...	125,039 „ „

Rajputana is larger than either the United Provinces of Agra and Oudh or the Central Provinces. It is about 6,772 square miles larger than the United Kingdom and more than 2,700 miles larger than Hungary. The areas of the three Census Divisions exclusive of disputed lands are :—

Western Division	...	...	...	74,336 square miles.
Eastern Division	...	...	...	34,209 „ „
Southern Division	...	...	...	18,996 „ „

The Western Division is larger than the combined areas of England and Wales (58,310 square miles) and Switzerland (15,976).

The Eastern Division is greater in extent than Portugal which has an area of 34,038 square miles. While the area of the Southern Division is a little less than Servia with its 19,050 square miles.

12. The areas of the States given in Table I are compared in Subsidiary Table I appended to this Chapter with the areas given in the corresponding Table of the Census of 1891. The figures of the majority of the States agree. The areas of the States of Bikaner, Alwar, and Dholpur, as obtained from their revenue records, differed from the figures of 1891, and were accordingly recalculated in the Surveyor-General's Office by planimeter from the standard topographical sheets. The figures entered for 1901 are those which have been furnished by the Survey of India Department. It will be observed that the areas of Kotah and Jhalawar differ widely from the figures of 1891. The reason is that in 1892 a large portion of territory aggregating 1,900 square miles belonging to the old Jhalawar State was ceded to Kotah. Owing to this cession of territory the areas of the re-modelled States of Kotah and Jhalawar are now 5,684 and 810 square miles respectively. As in 1891, the areas of the three Tonk districts situated in Central India, aggregating 1,439 square miles, have been excluded from the Tonk figures. If their areas were included Tonk would be the eighth in order of size with a total area of 2,553 square miles.

POPULATION.

13. The total population of Rajputana, including the detached portions of Central India States situated in Mewar, is 9,723,301,

The population of the three divisions arranged in order of magnitude is:—

Eastern division	...	...	...	5,627,505
Western division	...	...	...	2,593,562
Southern division	...	...	...	1,502,234

Of the States, Jaipur contains the greatest number of inhabitants. Its population is 2,658,666 which is larger than that of the combined population of New South Wales and Victoria. Marwar comes next with 1,935,565 and then Mewar with 1,030,212. Alwar, Bharatpur, Bikaner and Kotah have each over half a million. Next to these come Dholpur with 270,973 and Bundi, Karauli, Banswara, Sirohi, Tonk and Dungarpur each with over one hundred thousand. Lastly come Kishangarh, Jhalawar, Jaisalmer, Partabgarh and the small estates of Shahpura and Lawa with populations ranging from 90,970 to 2,671.

DENSITY.

14. The population being 9,723,301, the number of persons to the square mile is 76 as against 94 in 1891. The mean density per square mile of the Natural Divisions and States for each of the years 1901, 1891 and 1881 is given in Subsidiary Table II.

In this table, within each Division, the States are arranged in order of density. The cities are included in the States as, with the exception of Jaipur, the exact areas of the Cities could not be furnished by the Darbars. The figures for 1891 and 1881, which exclude the unenumerated population, have been adjusted where necessary according to the present actual areas of the States as shown in Imperial Table I.

The densities of the Divisions and States in 1901 are also illustrated in Diagram 1.

15. The Divisions in order of density stand as follows :—

Eastern Division	...	165	persons	to	the	square	mile.
Southern Division	...	79	„	„	„	„	„
Western Division	...	35	„	„	„	„	„

The effects of position on the east or west of the Aravallis are clearly indicated by these figures.

As regards the States, the greatest density is found in the States of Bharatpur, Alwar and Dholpur which touch the Gangetic Provinces, the densities being respectively 316 ; 264; and 235 to the square mile. Next comes the large State of Jaipur with a density of 171. The other States in the Eastern Division gradually decrease in density. Bundi with only 77 persons to the square mile being far more sparsely populated than the others.

The States in the Southern Division vary between a density of 85 in Banswara to 59 in Partabgarh. The Chief State Mewar has a density of 81.

The States in the Western Division have all a density considerably below the average of Rajputana varying from 55 in Marwar—the leading Rathore State—to 5 per square mile in Jaisalmer.

16. Within the States, the density of the several districts varies considerably. The following are the maximum and minimum densities, excluding the population of the cities, in those States which have furnished statistics of the areas of their districts :—

In Marwar, the density varies from 200 in the Nawa district on the north-east to 10 in Sheo on the west.

In Jaipur, the density varies from 332 in Kot Kasim on the north-east to 92 in Malpura on the south-west.

In Alwar, the density varies from 430 in the Govindgarh tahsil on the east to 166 in the south-western tahsil of Thana Ghazi.

In Bharatpur, the density varies from 373 in the Kama tahsil on the north, to 228 in Biana on the south.

In Dholpur, the density varies from 358 in Kolari in the north-west, to 100 in the Sir-Mattra Jagir in the south.

In Karauli, the density is 275 in the Hazur tahsil in which the capital town is situated and 39 in the Utgir tahsil in the south.

In Jhalawar, the density varies from 152 in the Patan tahsil in which the two towns are situated, to 71 in Pachpahar on the west.

In Tonk, the Aligarh pargana has a density of 109 and the Tonk pargana a density of 82.

17. Compared with the figures of 1891, the mean density of Rajputana has decreased, as already stated, from 94 to 76 or by 18 persons to the square mile.

Of the Divisions, the Southern shows the largest decrease, the number of people to the square mile being less by 42 ; then comes the Eastern Division with a decrease of 17 to the square mile. The smallest decrease is shown by the Western Division where the density is less by 12 persons to the square mile. In three States only, namely, Alwar, Karauli, and Dungarpur has there been an increase. In Alwar the density has increased by 20 to the square mile. In the other two States the density has hardly varied, but the slight increase in Dungarpur is due entirely to the exclusion of the estimated Bhils from the calculation of the 1891 density. The greatest decrease has been in the State of Jhalawar where the number of persons to the square mile is less by 76. Three States, Bundi, Mewar and Tonk, and the Chiefship of Shahpura show a decrease of 50 and over to the square mile.

The causes of the decreases will be dealt with in the next Chapter in which the movement of the population is discussed.

18. A comparison with the figures of 1881 gives a decrease of 2 persons to the square mile for the whole of Rajputana.

The Western Division shows an increase of 3, the Eastern Division a decrease of 2, and the Southern Division a decrease of 19 persons to the square mile.

The States of Marwar and Bikaner in the Western Division, Banswara, Sirohi and Dungarpur in the Southern Division, and Alwar, Dholpur, Jaipur and Karauli in the Eastern Division all show increases varying from 47 in Alwar to 3 persons to the square mile in Bikaner. The increase in Dungarpur is, however, due to the exclusion from the 1881 figures of the estimated Bhil population.

Lawa has the same density as in 1881, but Jhalawar, Bundi, Mewar, Paratagarh, Kotah, Kishangarh, Tonk, Shahpura, Bharatpur and Jaisalmer show decreased densities varying from 75 in Jhalawar, to 2 in Jaisalmer.

TOWNS AND VILLAGES.

19. Tables III and IV show the total number of towns and villages in the Province and the manner in which the population is distributed among large and small towns and villages. The total number of towns is 128 and of villages, excluding uninhabited villages, 29,901 which gives a total of towns and villages of 30,029 as against 30,449 in 1891.

The difference is mainly due to the fact that many hamlets which have now been included in the parent village were recorded as separate villages in 1891.

Definition of a town.

20. Before discussing the distribution of the population over towns and villages it is necessary to explain the sense in which these terms are used.

In the Imperial Code of Census Procedure a town is defined to be :—

- (1) Every Municipality of whatever size.
- (2) All Civil lines not included within Municipal limits.
- (3) Every Cantonment.
- (4) Every other continuous collection of houses permanently inhabited by not less than 5,000 persons, which the Provincial Superintendent may decide to treat as a town for Census purposes.

This definition was followed in Rajputana. Owing to the vicissitudes of the last few years the population of a number of places classed as towns in 1891 is now less than 5,000, but as they possess urban characteristics they have been retained on the list of towns. Suratgarh in Bikaner contains only 2,398 inhabitants but it is a market town and the headquarters of tahsil.

Definition of a village

The term village in the Census returns has been taken to be the area demarcated for revenue purposes as a *Mauza*. Forest tracts not included within the boundaries of a revenue *Mauza* were treated as villages, the boundaries being those recognized by the State Forest or Revenue Department.

Distribution of population between towns and villages.

21. Subsidiary Table III shows for each Division and State the distribution of the population between towns and villages and also the percentage of the urban and rural population living in towns and villages of various classes.

Urban population.

22. The number of towns is 128 as against 124 in 1891 and the actual urban population 1,410,192 or 14·5 per cent. of the total population as against 1,530,087, according to the unadjusted figures, or 12·8 per cent. of the enumerated population at the previous Census. The proportional increase does not, however, indicate the existence of a tendency to migration from country to town but is due to the fact that the famine affected the rural population more severely than the town population where the poorer classes were largely assisted during the period of distress by the charity of their richer neighbours. The figures of the enumerated population of 1891, adjusted to correspond with the urban and rural areas of 1901, support this view for they show that whereas there has been an actual decrease of 7·31 per cent. in the urban population the actual decrease in the rural population amounts to 20·60 per cent.

Table IV gives the variation in the urban population since the first Census of 1881. The net variation in the period 1881 to 1901 shows an increase in the urban population of 102,764 persons. The average population of a town is 11,017 persons as compared with 12,076 persons in 1891 and 11,080 persons in 1881. The averages for 1891 and 1881 differ from those obtainable from the Census Report of 1891 for the reason set forth in the next paragraph. The decrease in the average population of a town is due not only to an actual decrease of the inhabitants in the majority of the towns in classes II, III and IV, but also to the inclusion among the towns of the small Military Cantonments.

23. The definition adopted for a town has necessitated some change in the places classed as towns in 1891. Damanpur of Dholpur has become absorbed in the Dholpur town owing to the expansion of the latter, and Kalu and Rian of Marwar, Lawan and Bhandarez of Jaipur, Rampur of Alwar, Kapasin of Mewar, and Gangapur of Gwalior (situated in Mewar) which were classed as towns in 1891 have now been treated as villages.

On the other hand, the following places owing to their growing importance and urban characteristics have for the first time been classed as towns :—

Jodhpur town—which is distinct from the Jodhpur city—and Jaitaran of Marwar ; Abu, Karari, and Sheoganj of Sirohi; Mandwa, Manoharpur, and Shahpura of Jaipur and Bahadurpur of Alwar. The Cantonments of Erinpura, Kherwara and Kotra and the Sanitarium of Abu (which is shown as one of the divisions of Abu Town) are also included among the towns.

24. There are ten towns with a population of over 20,000 of which eight have been classed as cities although among them Jaipur alone contains a population of over 100,000. All but Sikar, which is the home of rich bankers and merchants who have an extensive business in many parts of India, are the capital towns of States, and, with the exception of the present city of Jaipur, were originally permanent camps established round the forts of the Chiefs. Their rapid growth was due to the wealth of the surrounding districts being drawn into these permanent camps and attracting to them artisans and merchants—whose principal trade in those days was in arms, ornaments, cloths, and other articles of unproductive expenditure—who now form the bulk of their population. These ten cities and towns contain between them 5·5 per cent. of the total population and 38·1 per cent. of the urban population. Five of them have increased and five have decreased in population since 1891. Alwar, Bikaner, Jaipur, Karauli, and Sikar show increases varying from 5,334 in Alwar to 358 in Karauli.

Cities and important
Towns of over 20,000
inhabitants.

In Alwar and Karauli the rate of increase is higher than the average increase in the States, that of the Alwar city which is 10·4 per cent. being about what might be expected from the normal growth of the population. The other three cities or towns which show increases are situated in States whose total population has decreased. In Jaipur, by far the most important city in Rajputana, which has a population of 160,167, the increase of nearly 1,400 persons is entirely due to the growth of suburbs. Bikaner and Sikar are the homes of many wealthy bankers and the munificent charities of these public-minded citizens prevented the famine from affecting the natural growth of the population to the same extent as it did in other towns which are not fortunate enough to possess residents able to exercise their charitable instincts on so large a scale as the Bikaner and Shekhawati Seths.

In the remaining 5 cities and large towns the population has decreased. With the exception of Bharatpur the decreases are, however, considerably less than the rates of decrease in the States to which they belong. The Bharatpur city shows the large decrease of 23,954 persons. In 1891 the Ruling Chief used to reside principally at a palace called Sewar some four miles distant from the city, and the troops and servants stationed at the palace as well as the population which was attracted to its precincts so long as it was the residence

of the Chief were all included in the city population. The Maharajah died in 1893 and the State having come under superintendence large reductions have been made in the number of the State troops and of the Palace retainers. The Imperial Service Troops also and their families and followers who were included in the city population in 1891, have on the present occasion been excluded as their lines are beyond the city limits. The population of Sear in 1891 could not be ascertained because the Census registers had been destroyed, but it is reported that the actual number of State employes, palace attendants, etc., whose services have been dispensed with since 1891 amounts to 5,000. Many of these people with their families left Bharatpur directly their employment ceased. The causes mentioned above account for a considerable decrease but there is also reason to believe that the population of the city in 1891 was much exaggerated.

Towns with 10,000 to
to 20,000 inhabitants.

25. There are 25 towns with populations between 10,000 and 20,000 which contain between them 3·4 per cent. of the total population and 23·7 per cent. of the urban population.

Four of these, namely, Bundi, Dholpur, Chaoni Jhalrapatan, and Kishan-garh are the capital towns of the States in which they are situated. Among these four Dholpur alone shows an increase. The increase in this town, which has expanded considerably of late years and has absorbed Damanpur, shown as a separate town in 1891, as well as two small villages, is 2,282. The other three capitals show decreases but the diminution in population is considerably less than in the rural areas of the States, except in the case of Chaoni Jhalrapatan where the decrease is nearly equal to that of the districts surrounding it. The large decrease in Chaoni Jhalrapatan is more apparent than real. In para. 41 of the Rajputana Census Report of 1891, where the relative greater increase in the urban as compared with the rural populations of certain States is discussed, it is remarked that "the increase in Jhalawar is due to the accident of the day of enumeration being the market day at the Chaoni of Jhalrapatan." The Darbar point out that the influx of people into the town on the Census day in 1891 swelled the figures of the Chaoni considerably beyond its real population and that, after allowing for this accidental enhancement of the Chaoni figures, the decrease in both the Chaoni and Patan towns is due partly to the transfer of a number of State employes with their families to Kotah when the Jhalawar State was re-modelled, and partly to deaths from malarial fevers in 1900.

As regards the other towns in this class, it is remarkable that in Marwar, next to Jodhpur town where the presence of the headquarters and workshops of the Jodhpur-Bikaner Railway has added to the population, the most populous town is Phalodi which in spite of its remote position in the desert has succeeded in outgrowing the more ancient towns—famous as cities of refuge in the old days—of Pali, Nagaur and Kuchaman which have for some years been served by a line of railway.

Bhilwara, the second largest town in Mewar, shows a small increase which is noticeable in view of the great decrease in the population of the State. The fact that its population has not shared in the general decline is doubtless due to the better circumstances of the classes employed in the tinning work for which this town is famed.

26. Of the 63 towns with populations from 5,000 to 10,000 four, namely, Banswara, Jaisalmer, Partabgarh, and Sirohi are the capital towns of States. All four have decreased in population, the decrease being greatest in Partabgarh where the inhabitants number 5,000 less than in 1891. In addition to the effects of famine, the town of Jaisalmer suffered from an unusual and exceptionally severe visitation of cholera which caused over 2,000 deaths in 1899.

Towns with 5,000 to 10,000 inhabitants.

The variations in the other towns of this class, which between them contain 4.4 per cent. of the total population and 29.9 per cent. of the urban population, are not great.

Three places not treated as towns in 1891 are included in this group, namely, Karari of Sirohi and Mandwa, Manoharpur, and Shahpura of Jaipur. The rapid rise of the former is due to the increased railway population and to the growth of Abu of which it is the trading centre.

27. There are 30 small towns, including Abu and the three Cantonments of Erinpura, Kherwara, and Kotra, with populations of under 5,000, which between them contain 1.2 of the total population and 8.3 per cent. of the urban population. Abu and the three Cantonments, with Jaitaran of Marwar and Sheoganj of Sirohi, which have been classed as towns for the first time, alone show increases. All the remaining small towns have shared in the general decrease met with in the rural areas. Diagram No. 2 shows in a convenient form the proportion of the urban and rural population in each Division and State, the actual figures for which are given in Subsidiary Table IV.

28. Of the three Divisions, the Eastern, with a percentage of 15.5 contains the highest proportion of town population, the Western Division comes next with a percentage of 14.7, and the Southern Division last with 10.5 per cent.

Urban population by Divisions and States.

Among the States and Chiefships, Tonk is first with a percentage of 30.8, its position being due to the exclusion of its three Districts situated in Central India. Jhalawar, Kishangarh, Shahpura and Bikaner all show percentages of 20 and over. Partabgarh, Jaipur, Bharatpur, Sirohi, Karauli, Bundi, Dholpur, Marwar, Alwar and Mewar have an urban population of over 10 and under 20 per cent. Jaisalmer, Kotah and Dungarpur have over 5 per cent. The population of the single town in Banswara is equivalent to 4.7 per cent. only of the total population of the State.

The exact areas of the towns could not be furnished and it is not possible therefore to give the density of the population in the towns.

29. As regards the actual number of towns in each State, Jaipur which has 37 towns, exclusive of Sambhar held jointly with Marwar, is first of all the States. Among these towns is the city of Jaipur which has a population more than $2\frac{1}{2}$ times as great as that of Jodhpur, the city next in size to it. Marwar follows with 26 towns, exclusive of its share of Sambhar; then Mewar with 14 including the Cantonments of Kherwara and Kotra; and then Bikaner with 9. Alwar and Bharatpur both possess 7 towns. Sirohi 5, including Abu and the Erinpura Cantonment; Kotah 4; Kishangarh and Dholpur each 3; Jhalawar, Tonk and Bundi each 2; and Jaisalmer, Banswara, Partabgarh, Dungarpur, Karauli and Shahpura only one each, the capital where the Chief resides.

Rural population.

30. The number of persons residing in villages is 8,313,109 or 85·5 per cent. of the total population as against a percentage of 87·2 in 1891.

From Subsidiary Table III it will be seen that the majority of the people prefer to live in small villages. The proportion of the total population residing in villages of under 500 inhabitants is 40·7 per cent. and of the rural population 47·6 per cent. The next class with a population between 500 and 2,000 contains 34·3 per cent. of the total population. The villages of under 2,000 inhabitants thus absorb no less than 75 per cent. of the total population and 87·7 per cent. of the rural population. The large villages of 2,000 to 5,000 inhabitants are used by 10·4 per cent. of the total population and 12·2 per cent. of the rural population. There are only two villages, one in Jaipur and one in Marwar, of over 5,000 inhabitants in which 1 per cent. of the total villagers reside.

31. The distribution of the rural population varies considerably in the three Divisions.

In each Division the majority of the villagers live in small villages of under 500 inhabitants, but in the Southern Division the proportion is considerably higher than in the other two Divisions. The actual percentages are Southern Division 64·8, Western Division 44·4, and Eastern Division 44·2. The percentage of the rural population living in villages of from 500 to 2,000 inhabitants is 43·8 in the Western, 41·9 in the Eastern, and 27·7 in the Southern Division.

The larger villages of 2,000 to 5,000 inhabitants are used by 13·8 per cent. of the villagers in the Eastern Division, by 11·6 per cent. of those in the Western Division, and by 7·5 per cent. of those in the Southern Division. The Western and Eastern Divisions contain each one village of over 5,000 inhabitants used by a very small proportion of the countryfolk.

32. The average population of a village in the different States as compared with the average in 1891 is given in Subsidiary Table IV.

In this table the States are arranged within each Division in the order of the size of their average village populations.

This statement shows that the average for Rajputana is 278 persons and that the average village populations of the Western and Eastern Divisions, which are almost the same, are considerably larger than the average village population of the Southern Division.

The largest villages are in the Western Division where there is a scanty rainfall and limited facilities for getting water, and where in former days the insecurity of the country forced people to band together for mutual protection. The average in this Division is 335 persons.

Next in size are the villages situated in the fertile lands of the Eastern Division, their average population being 328 persons or only 7 less than the average of the Western Division. In the Southern Division, except in Sirohi where a necessity for combined defence, similar to that obtaining in the Western Division, led to the formation of large aggregates, the villages are far smaller, the average population being only 153 persons. The great difference between the Southern and the other Divisions in respect of the size of the villages is mainly due to the fact that a large portion of this Division consists of mountainous and uncultivated land in the occupation of the Bhils and other forest

Distribution of Rural
population by Divisions
and States.

Average population
of a village in 1901
and 1891.

tribes who are averse to populous settlements and live in hamlets scattered over a wide area of country.

Compared with the average village populations in 1891 that of Rajputana has decreased by 68 or 19·7 per cent.

The Southern Division shows a decrease of 37·5 per cent., the Western Division a decrease of 28·4 per cent. and the Eastern Division a decrease of 6·3 per cent.

Of the States, Jaisalmer, Mewar and Bundi show decreases of over 40 per cent.; Bikaner, Tonk, Kotah and Shahpura of over 30 per cent.; Sirohi, Kishangarh, Marwar, Jhalawar and Banswara of over 20 per cent.; Dungarpur and Partabgarh of over 10 per cent.; Dholpur, excluding the Jagir village of Nimrod situated in Gwalior territory, of nearly 9 per cent.; and Jaipur of close on 6 per cent.

In Alwar and Bharatpur the average village population has increased by 7 per cent.

The increases in Karauli and Kusalgarh are due to the inclusion in the parent villages of many hamlets which were returned as separate villages in 1891.

HOUSES.

33. For Census purposes a house was defined to be "a building to which a separate number has been affixed." In rural and semi-rural areas this definition was applied to 'the dwelling-place of one or more families and their resident servants and dependents, having a separate principal entrance from the common way, space or compound.' In cities and large towns the application was based on the structural and not on the social unit and 'any building separately assessed to municipal or chowkidari taxation' was treated as a house.

Definition of a house.

34. The total number of occupied houses in Rajputana is 1,911,483 and the average number of persons to a house is 5·08.

Number of persons to a house.

The figures of the Province and of its main Divisions for towns and villages are :—

	<i>Average.</i>	<i>In Towns.</i>	<i>In Villages.</i>
Rajputana	... 5·08	... 4·91	... 5·12
Western Division	... 4·46	... 4·61	... 4·43
Southern Division	... 3·85	... 3·05	... 3·97
Eastern Division	... 5·99	... 5·64	... 6·05

In the Western Division alone is the average per house in the towns slightly larger than the average in the villages.

The Southern Division has the smallest average number of persons to a house which is due to the customs prevalent among its large Bhil population.

The Eastern Division, by far the most densely populated Division, has the highest average of persons per house.

House population in
large towns.

35. The returns for the eight cities give for each the following average house population :—

Alwar	5·07	Jodhpur	5·29
Bharatpur	5·07	Kotah	5·47
Bikaner	4·58	Tonk	5·68
Jaipur	6·54	Udaipur	3·70

In 3 cities, namely, Jodhpur, Kotah and Tonk the average number of persons per house is greater than the average, as a whole, of the States in which they are situated. But in the cities of Alwar and Bharatpur which possess the same average house population, the number of persons per house is considerably smaller than the average in the districts.

Persons per house
compared with averages
in 1891 and 1881.

36. The average number of persons per house and the average number of houses per square mile for each Division and State for the last three Censuses are shown in Subsidiary Table V. From this statement it will be seen that the average number of persons per house has decreased from 5·52 in 1891 to 5·08 in 1901.

All the Divisions show a smaller average of inhabitants per house than in 1891, but four States in the Eastern Division, namely, Alwar, Karauli, Tonk and Dholpur show a higher average. In both Alwar and Karauli the population has increased and the number of houses has decreased since the last Census. In Dholpur the increase is slight. In Tonk the higher average is accounted for by the marked decrease in the number of occupied houses due partly to a more careful observance of the definition of a house, and partly to people being temporarily drawn to the towns and larger centres where employment and medical aid were more easily obtainable. The decrease in the other States accords with the general decrease in their populations.

Compared with the average in 1881 there is, on the whole, an increase—the figures for Rajputana being 5·08 in 1901 as against 4·89 in 1881. This higher average is due to an increase in the Eastern Division, the other Divisions showing decreases.

Seven of the States besides the small Lawa Estate show higher averages than in 1881, namely, Bikaner, Jaisalmer, Banswara, Jaipur, Tonk, Bundi and Kotah.

The largest increases are in Jaipur 1·72 and in Banswara 1·26.

Houses per square mile

37. The average number of houses per square mile is 14·96 as compared with 17·04 in 1891 and 16·45 in 1881

All three Divisions show smaller averages than those of 1891 and 1881. Four States, namely, Dungarpur in the Southern Division, and Jaipur, Kishangarh, and Alwar in the Eastern Division have a higher average than in 1891. Compared with the averages of 1881, Marwar in the Western Division, Dungarpur and Sirohi in the Southern, and the four North-Eastern States of Rajputana, Alwar, Bharatpur, Dholpur, and Karauli in the Eastern Division have a higher average of houses per square mile. The average number of houses to the square mile in the States of Alwar, Bharatpur and Dholpur is far larger than that in any of the other States. In paragraph 15 of this Chapter it has been pointed out how much greater the density of population is in these States which border on the Jumna Districts.

AREALITY AND PROXIMITY.

38. The average space within which a town and a village is to be found in Rajputana in each of the three Divisions, and in each State is given in Subsidiary Table VI. This statement shows that the areality of a town in Rajputana is 998 square miles, and of a village 4·27 square miles.

Areality.

In the Western Division the arealities of towns and villages are respectively 2,064·89 and 11·26 square miles. These high figures are due to the people of the desert tracts having of necessity to collect in villages at considerable distances apart.

Jaisalmer has only one town and the wide distances between its villages give it an average village areality of 34·10 square miles.

The town areality of the Southern Division is 863·45 square miles and the village areality 2·16 square miles. In the Eastern Division the arealities are 488·7 square miles for a town and 2·36 square miles for a village.

39. In the same statement is given the proximity of towns and villages, that is, the average distance between one town to the next and one village to the next village on the hypothesis of equal distribution over the *area. For towns the proximity in Rajputana as a whole is 33·95 miles but for towns of 20,000 inhabitants and upwards, which is perhaps the limit of the towns which can be said to exercise any considerable influence on the rural tracts of which they are the centre, the proximity is 121 miles.

Proximity.

The average distance between each village is 2·22 miles. The distance varying from 3·61 miles in the Western to 1·58 in the Southern, with an average of 1·65 miles between villages in the Eastern Division.

* NOTE.—The area is supposed to be divided off into equal and regular hexagons at the centres and angles of which the villages are situated. The formula used for calculating the distance between each village is:—

$$2\left(\frac{\cos. 30^\circ}{3}\right)^{\frac{1}{2}} \times \left(\frac{\text{area}}{\text{No. of villages, towns etc.}}\right)^{\frac{1}{2}} = \left(\frac{\log 3}{2} - \frac{\log 3}{4}\right) - \frac{\log \text{areality}}{2} = 0.0312347 \text{ (a constant)} + \frac{\log \text{areality}}{2}.$$

Subsidiary Table I.
CHANGES IN AREA SINCE 1891.

PROVINCE, DIVISIONS AND STATES.	SQUARE MILES.	
	1901	1891
1	2	3
RAJPUTANA ...	127,751	127,626
Western Division ...	74,336	74,198
Bikaner ...	23,311	23,173
Jaisalmer ...	16,062	16,062
Marwar ...	34,963	34,963
Southern Division ...	18,996	18,996
Mewar ...	12,753	12,753
Banswara ...	1,606	1,606
and		
Kusalgarrh ...	340	340
Partabgarh ...	886	886
Dungarpur ...	1,447	1,447
Sirohi ...	1,964	1,964
Eastern Division ...	34,200	34,222
Jaipur ...	15,570	15,570
Kishangarrh ...	858	858
Lawa ...	19	19
Alwar ...	3,141	3,141
Bharatpur ...	1,982	1,982
Dholpur ...	1,155	1,154
Karauli ...	1,242	1,242
Jhalawar ...	810	2,732
Tonk ...	1,114	1,113
Bundi ...	2,220	2,220
Kotah ...	5,684	3,781
Shabpura ...	405	405

Rajputana Columns 2 and 3 include 210 square miles of disputed lands.

Subsidiary Table II.
DENSITY OF THE POPULATION.

PROVINCE, DIVISIONS AND STATES.	MEAN DENSITY PER SQUARE MILE			VARIATION INCREASE (+) OR DECREASE (—)		Net variation 1881—1901 (+) or (—)
	1901	1891	1881	1891—1901	1881—1891	
1	2	3	4	5	6	7
RAJPUTANA ...	76	94	78	— 18	+ 16	— 2
Eastern Division ...	165	132	137	— 17	+ 15	— 2
Bharatpur ...	316	323	323	— 7	— 3	— 10
Alwar ...	264	244	217	+ 20	+ 27	+ 47
Dholpur ...	235	242	213	— 7	+ 26	+ 19
Jaipur ...	174	181	182	— 10	+ 19	+ 9
Lawa ...	144	177	141	— 33	+ 36	...
Tonk ...	129	179	153	— 50	+ 26	— 24
Karauli ...	126	126	120	...	+ 6	+ 6
Jhalawar ...	111	187	186	— 76	+ 1	— 75
Kishangarrh ...	106	146	131	— 40	+ 15	— 25
Shabpura ...	105	157	128	— 52	+ 29	— 23
Kotah ...	96	126	124	— 30	+ 2	— 28
Bundi ...	77	123	115	— 46	+ 18	— 33
Southern Division ...	73	121	93	— 48	+ 23	— 19
Banswara and Kusalgarrh ...	85	93	53	— 11	+ 43	+ 32
Mewar ...	81	133	113	— 55	+ 23	— 32
Sirohi ...	79	96	73	— 17	+ 23	+ 6
Dungarpur ...	69	63	69	+ 1	+ 8	+ 9
Partabgarh ...	59	99	89	— 40	+ 10	— 30
Western Division ...	35	47	32	— 12	+ 15	+ 3
Marwar ...	55	72	59	— 17	+ 22	+ 5
Bikaner ...	25	33	22	— 11	+ 14	+ 3
Jaisalmer ...	5	7	7	— 2	...	— 2

The area of Rajputana has been taken to be 127,751 square miles.

Subsidiary Table III.
DISTRIBUTION OF THE POPULATION BETWEEN TOWNS AND VILLAGES.

PROVINCE, DIVISIONS AND STATES.	AVERAGE POPULATION.		PERCENTAGE OF POPULATION LIVING IN		PERCENTAGE OF URBAN POPULATION IN TOWNS OF				PERCENTAGE OF RURAL POPULA- TION IN VILLAGES OF			
	Per Town.	Per Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000	5,000 to 10,000	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
RAJPUTANA ...	11,017	278	14.5	85.5	38.1	23.7	29.9	5.3	1	12.2	40.1	47.6
Western Division ...	10,441	335	14.7	85.3	29.8	32.4	23.7	9.1	2	11.6	43.8	44.4
Bikaner ...	13,030	222	20	80.0	45.3	31.9	13.2	9.6	...	5.2	30.6	64.2
Jaisalmer ...	7,137	141	9.7	90.3	...	...	100.0	...	...	...	27.7	72.3
Marwar ...	4,843	417	13.9	86.7	23.6	33.5	33.7	9.2	3	13.8	48.2	37.7
Southern Division ...	7,186	153	10.5	89.5	29.1	6.5	42.4	22.0	...	7.5	27.7	64.8
Mewar ...	7,984	151	10.8	89.2	41.1	9.3	28.4	21.2	...	7.9	28.9	63.2
Banswara and Kusalgarrh ...	7,038	123	4.3	95.7	...	...	100.0	...	...	3.6	20.0	76.5
Partabgarh ...	9,819	102	18.9	81.1	...	...	100.0	...	...	...	26.1	73.9
Dungarpur ...	6,694	149	6.1	93.9	...	...	100.0	...	...	4.3	...	95.7
Sirohi ...	4,673	322	15.1	84.9	...	...	52.7	47.3	...	13.8	49.3	36.9
Eastern Division ...	6,266	328	15.5	84.5	43.4	23.0	28.2	5.4	1	13.8	41.9	44.2
Jaipur ...	11,917	386	16.8	83.2	40.6	18.9	35.8	4.7	3	18.2	41.0	40.5
Kishangarrh ...	6,952	322	22.9	77.1	...	60.7	...	39.3	...	6.1	45.6	48.3
Lawa ...	...	445	...	100.0	...	...	...	...	...	86.3	...	13.7
Alwar ...	13,614	418	11.5	88.5	59.6	11.5	19.4	9.5	...	12.9	46.4	40.7
Bharatpur ...	13,800	409	15.4	84.6	45.1	28.5	26.4	...	...	10.8	49.9	39.3
Dholpur ...	12,507	432	13.8	86.2	...	82.4	17.6	...	...	11.3	54.1	34.6
Karauli ...	23,482	393	1.5	85.0	100.0	...	...	...	...	4.0	50.6	45.4
Jhalawar ...	11,135	166	24.7	75.3	...	64.3	35.7	...	...	9.8	15.9	74.3
Tonk ...	22,102	183	30.8	69.2	87.7	...	12.3	...	...	2.1	36.2	61.2
Bundi ...	11,907	180	13.9	86.1	...	81.1	...	18.9	...	7.2	31.7	61.1
Kotah ...	12,678	189	9.4	90.6	65.9	...	25.5	8.6	...	7.8	29.7	62.5
Shabpura ...	8,974	255	21.0	79.0	...	...	100.0	...	...	7.0	47.4	45.6

Subsidiary Table IV.
AVERAGE POPULATION OF A VILLAGE.

PROVINCE, DIVISIONS AND STATES.	AVERAGE NUMBER OF PERSONS PER VILLAGE IN		Net Variation 1891 to 1901. (+) or (-)	Percent- age of variation (+) or decrease (-)
	1901	1891		
1	2	3	4	5
RAJPUTANA ...	276	346	-63	-19.7
Western Division ...	335	433	-133	-23.4
Marwar ...	417	536	-119	-22.2
Bikaner ...	222	341	-142	-39.0
Jaisalmer ...	141	265	-125	-47.0
Eastern Division ...	322	350	-22	-6.3
Lawa ...	445	420	+25	+5.9
Dholpur ...	432	473	-41	-8.6
Alwar ...	418	389	+29	+7.5
Bharatpur ...	409	382	+27	+7.0
Jaipur ...	383	410	-24	-5.9
Kishangarh ...	322	337	-115	-26.3
Karauli ...	306	159	+147	+92.5
Shahpura ...	255	388	-133	-34.3
Kotah ...	189	289	-100	-34.6
Tonk ...	183	281	-98	-34.9
Bundi ...	180	303	-123	-40.6
Jhalawar ...	166	213	-47	-22.0
Southern Division ...	153	245	-92	-37.5
Sirohi ...	322	457	-135	-29.6
Mewar ...	151	272	-121	-44.5
Dungarpur ...	149	182	-33	-18.1
Banswara and Kusalgarh ...	123	132	-9	-6.82
Partabgarh ...	202	119	-17	-14.3

Subsidiary Table V
HOUSE-ROOM.

PROVINCE, DIVISIONS AND STATES.	Average Number of persons per House.			Average number of Houses per square mile.		
	1901	1891	1881	1901.	1891.	1881.
1	2	3	4	5	6	7
RAJPUTANA ...	503	552	489	14.96	17.04	16.45
Western Division ...	523	523	455	7.82	8.91	7.00
Bikaner ...	502	613	473	4.99	5.82	4.61
Jaisalmer ...	413	457	412	1.10	1.57	1.63
Marwar ...	433	502	453	12.79	14.35	11.05
Southern Division ...	303	449	433	20.54	25.84	22.56
Mewar ...	371	400	461	21.78	20.43	25.41
Banswara & Kusalgarh ...	559	441	424	15.44	24.45	18.40
Partabgarh ...	552	415	427	16.67	23.00	21.02
Dungarpur ...	358	434	423	19.34	15.08	13.45
Sirohi ...	320	442	463	20.18	21.96	15.55
Eastern Division ...	599	620	513	27.43	29.37	31.63
Jaipur ...	671	728	100	25.15	24.97	32.59
Kishangarh ...	497	657	552	26.04	22.24	29.05
Lawa ...	554	681	454	25.37	25.95	31.11
Alwar ...	641	563	673	41.14	43.38	32.27
Bharatpur ...	661	732	733	47.64	44.12	44.45
Dholpur ...	572	464	515	40.72	52.29	41.93
Karauli ...	485	449	573	26.02	28.06	20.87
Jhalawar ...	515	533	510	21.53	22.51	23.25
Tonk ...	540	452	460	23.79	39.45	28.79
Bundi ...	477	675	420	16.16	23.48	27.28
Kotah ...	466	493	393	20.54	28.17	34.54
Shahpura ...	397	400	477	26.49	33.71	26.79

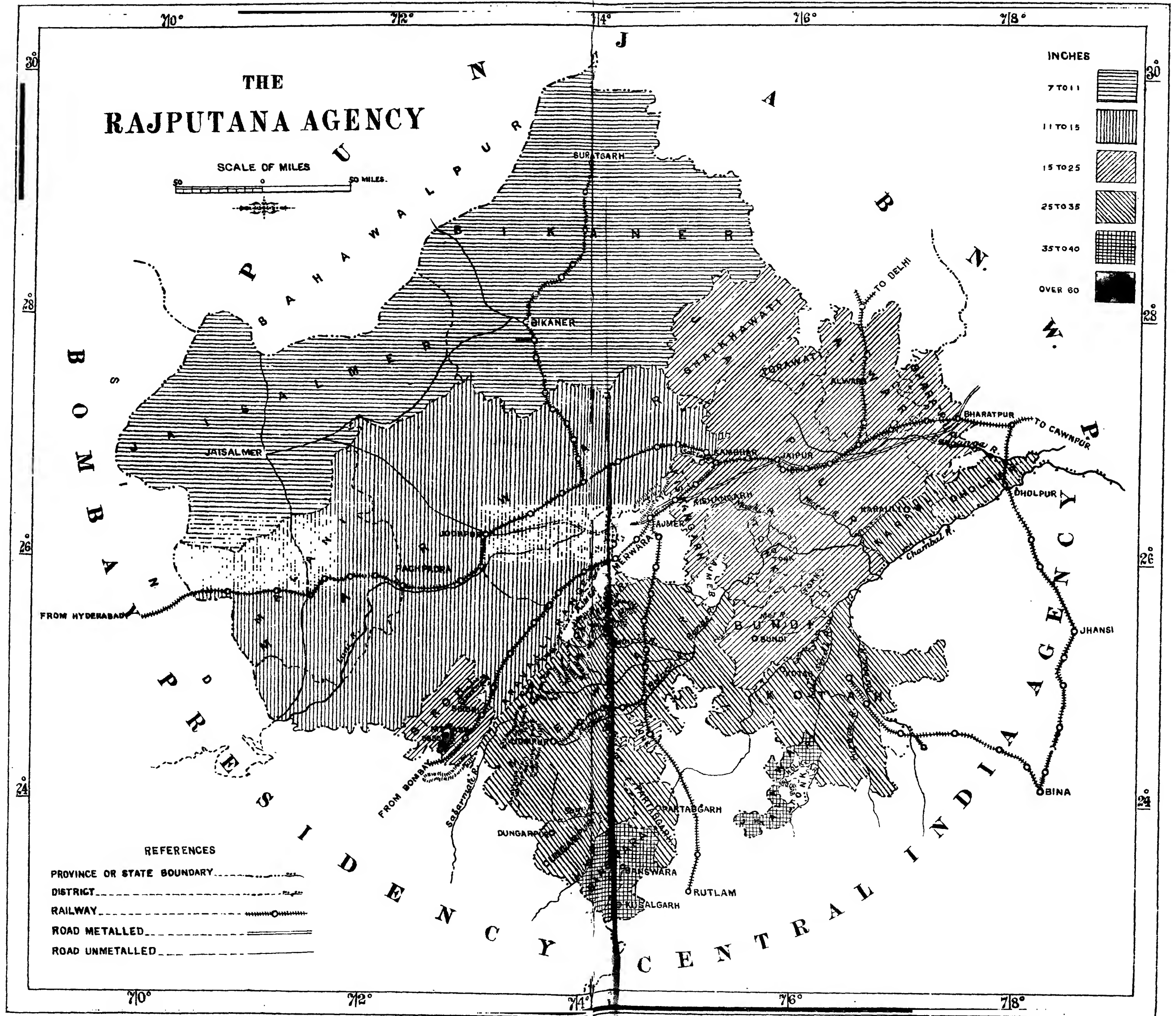
Tonk columns 4 and 7 include districts in Central India, as separate figures for these districts are not available.
Jhalawar and Kotah columns 6 and 7, the number of houses is calculated on the areas of States in 1881 and 1891.

Subsidiary Table VI.
AREALITY AND PROXIMITY OF TOWNS AND VILLAGES.

PROVINCE, DIVISIONS AND STATES.	AREALITY IN SQUARE MILES.		PROXIMITY IN MILES.	
	Towns.	Villages.	Towns.	Villages.
1	2	3	4	5
RAJPUTANA ...	998.05	4.27	33.95	2.22
Western Division ...	2064.89	11.26	45.83	3.61
Bikaner ...	2560.11	11.09	54.69	3.58
Jaisalmer ...	16,062.00	34.10	136.20	6.28
Marwar ...	1,314.73	8.68	39.40	3.17
Southern Division ...	863.45	2.16	31.58	1.58
Mewar ...	910.93	2.10	32.43	1.56
Banswara and Kusalgarh ...	1946.00	1.52	47.43	1.33
Partabgarh ...	886.00	2.15	31.98	1.58
Dungarpur ...	1,147.00	2.29	49.88	1.63
Sirohi ...	3,289	4.81	21.30	2.36
Eastern Division ...	488.70	2.36	23.76	1.65
Jaipur ...	499.47	2.72	21.76	1.77
Kishangarh ...	286.00	3.94	18.17	2.13
Lawa ...	.....	3.17	.....	1.91
Alwar ...	418.71	1.79	22.76	1.44
Bharatpur ...	283.14	1.53	18.08	1.33
Dholpur ...	385.00	2.14	21.08	1.57
Karauli ...	1,242.00	2.85	37.87	1.81
Jhalawar ...	405.00	1.99	21.62	1.52
Tonk ...	557.00	2.06	25.36	1.54
Bundi ...	1,110.00	2.72	35.80	1.77
Kotah ...	1,421.00	2.18	40.51	1.59
Shahpura ...	405.00	3.07	21.62	1.88

Marwar Column 2—Sambhar is excluded.
Jaipur Column 2—Sambhar is included.

MAP No 2 SHOWING RAINFALL





MAP No 3 CENSUS DIVISIONS & POLITICAL CHARGES.

THE RAJPUTANA AGENCY

SCALE OF MILES.

50 0 50 MILES.

CENSUS DIVISIONS POLITICAL CHARGES.

- | | | |
|---------------------|--------------------------|---|
| WESTERN DIVISION | WESTERN RAJPUTANA STATES | 1 |
| 4 SOUTHERN DIVISION | BIKANER | 2 |
| EASTERN DIVISION | JAIPUR | 3 |
| BRITISH DISTRICT | ALWAR | 4 |
| | EASTERN RAJPUTANA STATES | 5 |
| | HARAUTI AND TONK | 6 |
| | KOTAH | 7 |
| | MEWAR | 8 |

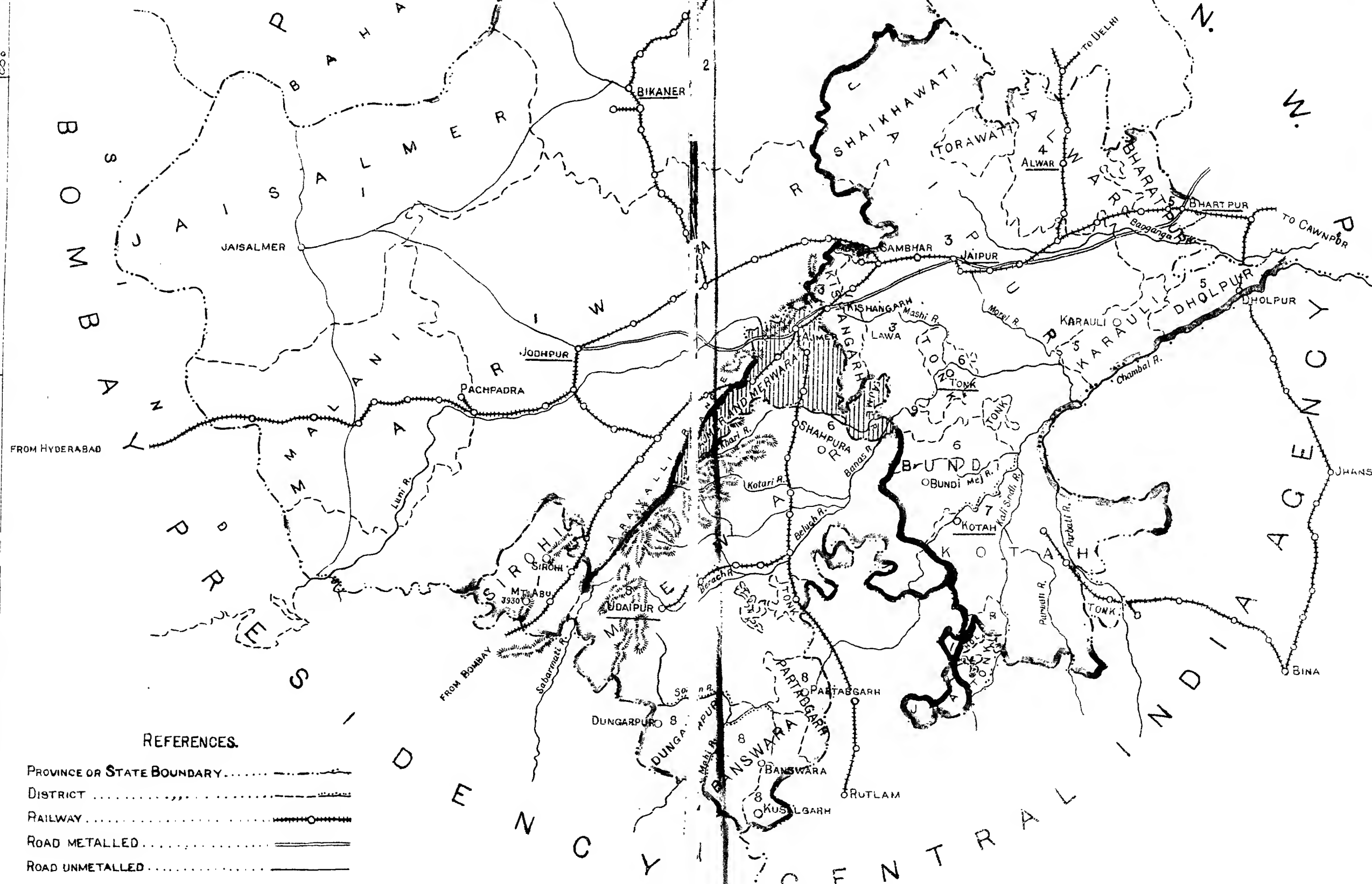


DIAGRAM N^o 1

DENSITY PER SQUARE MILE.

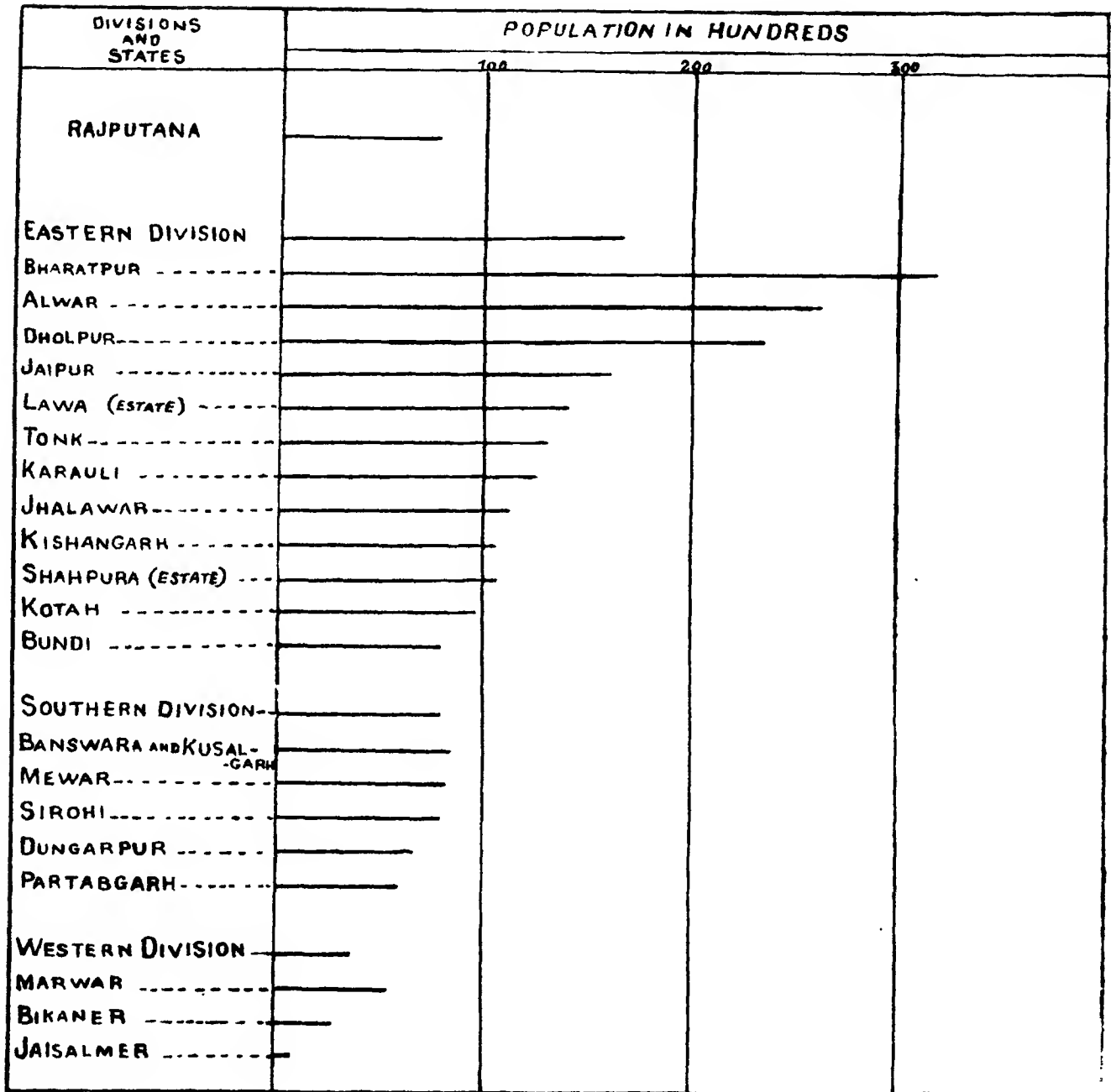
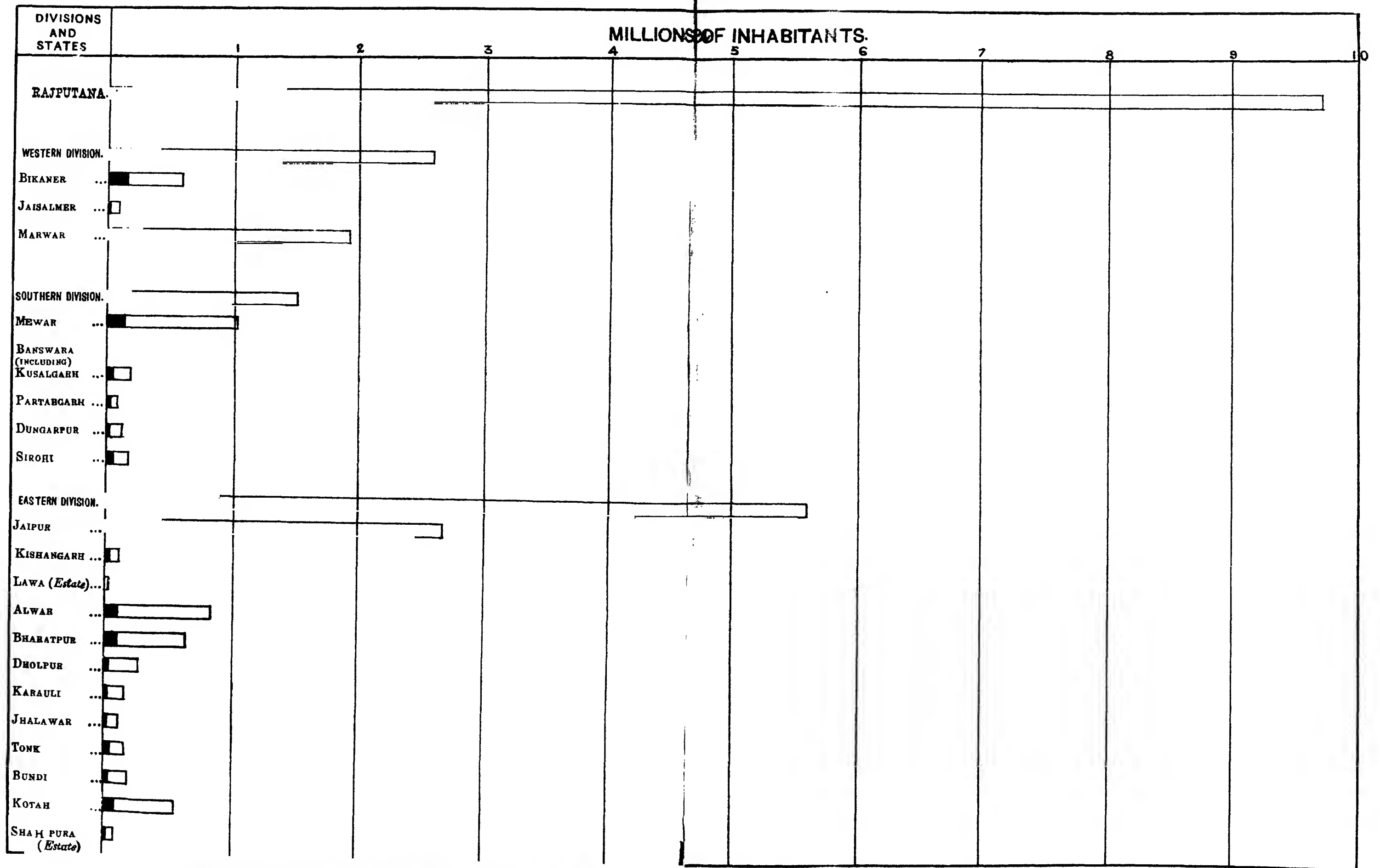


DIAGRAM No. 2.

URBAN AND RURAL POPULATION BY DIVISIONS AND STATES.



THE TOTAL LENGTH OF EACH BAR REPRESENTS THE AGGREGATE OF POPULATION OF THE STATE OR TERRITORY, WHILE THE BLACK PORTION OF THE BAR INDICATES THE URBAN ELEMENT.

CHAPTER II.

The Movement of the Population.

(TABLE II.)

40. Before discussing the statistics relating to the increase or decrease of the population it is desirable to consider the causes which affect the movement and the extent to which they have been prevalent since the last Census.

Causes of increase or decrease of a population.

Mr. Baines in the India Census Report of 1891 groups these causes broadly into two classes : the physical, or domestic, and the political, or foreign. Under the former head are the natural forces of birth and death ; and under the latter war and migration. These general heads, again, are affected by influences which are practically constant and influences which are temporal or accidental. The reproductive instinct, for example, is constant, but its results are stimulated or repressed by artificial considerations, such as, amongst others, the prevailing views on marriage or inheritance. Death comes to all but it may be accelerated by war, famine and pestilence. Migration may be accidental or due to ordinary internal expansion.

41. The number of births depends a great deal on the proportion of married women of the reproductive age. In India marriage is universal for, besides being a religious duty among the higher classes, there is a general feeling among the higher and middle classes that the honour of the family is impugned by the presence of a girl who has arrived at womanhood and who is unmarried. The duty is also connected with the law of inheritance.

The statistics given in Table VII show that of the total number of unmarried women 91 per cent. are below 15 years of age, and that of the total number of women between the ages of 40 and 50, 79 per cent. are married and 15 per cent. are widowed. On the other hand, some check to the number of children who might be born is caused by the prohibition of widow re-marriage which is in force among the orthodox upper and middle classes, and which is one of the first customs adopted by sections of the lower middle classes which are striving to raise their social *status*. With regard to the percentage of widows, when we consider that the betrothal is the more important marriage rite and that a girl betrothed in infancy, whose fiancé dies before the subsequent ceremony—the giving of the bride *in manum viri*—has taken place, is as much a widow as if she had entered that condition after years of cohabitation with her husband, we may fairly assume that were it not for the prohibition of widow re-marriage in force among a large number of castes, many of these widows would have contracted second marriages and more children would have been born. Yet, after making full allowance for the check to possible births due to this custom, it is evident that unless the death-rate is abnormally high, the universality of marriage should cause the population to increase rapidly. Births and marriages are, however, affected, in a varying degree, especially among the lower classes, according to the facility with which the means of sustenance can be obtained. If the seasons and harvests are favourable marriages and births are numerous; during seasons of scarcity, when prices of food grains rise, the marriage and birth-rates decline. Deaths are increased by epidemics of disease such as cholera and small-pox and also by scarcity of food. When the scarcity

amounts to famine the deaths are very large : the increase being due not so much to actual starvation as to excessive mortality caused by fevers and bowel complaints resulting from the debilitated condition of the people.

Nature of the seasons
between 1891 and 1901.

42. Now, throughout the period 1891-1901 the province has suffered from a succession of unfavourable seasons caused by a deficiency, as well as by an unequal distribution of the rainfall in certain years. Statistics of the unequal distribution, which affects the harvests more than a merely deficient fall, cannot be given owing to the small number of reporting stations, but the marked deficiency in several years, especially in 1898 and 1899 the year preceding and the year in which the famine arose, is shown in Subsidiary Table I appended to this Chapter which gives the rainfall of the different States for each year from 1891 to 1900. For the Dungarpur State the rainfall recorded at the Cantonment of Kherwara, 14 miles distant from the town of Dungarpur, has been entered. The small estate of Lawa is omitted.

The unfavourable seasons commenced from the very beginning of the decade. In 1891-92, the year following the last Census, severe scarcity was felt in Marwar, Bikaner and Jaisalmer, and also in Kishangarh situated in the Eastern Division. In 1895 there was a deficiency of over 30 per cent. on the average rainfall of the Western Division and relief operations were started in Jaisalmer. During 1896 the relief works in Jaisalmer had to be continued, there was scarcity in Marwar, and famine conditions prevailed in Bikaner. In that year the rainfall was also unfavourable in the Eastern Division; there was considerable distress in Dholpur and distress, but to a lesser extent, in Bharatpur. In 1898 the rainfall throughout the province was again deficient and the outturn of the *rabi* harvest was small except in the lesser States of the Southern Division and in Jhalawar. The climax was reached when, owing to the early stoppage of the rains in 1899 which practically ceased towards the end of July, and to the consequent abnormal heat which withered the *khari* and grass crops, and caused many of the tanks and wells to dry up, thereby restricting the irrigated area on which alone sowings for the *rabi* crops could be made, the province was brought face to face with the most severe famine that has been experienced since 1868-69, and which far exceeded in extent and intensity the famine of that calamitous year which is still remembered locally as the *Sambat pachis ka kal*.

Epidemic Disease.

43. The decade was also unhappily marked by outbreaks of epidemic disease of more than ordinary virulence. The most unhealthy years were the years of scarcity and famine.

Cholera.

Cholera was epidemic in eleven States in 1891 and 1896; it was prevalent throughout the greater part of Rajputana in 1897, and was especially virulent during the years 1892, 1899 and 1900. The Chief Medical Officer has been kind enough to furnish me with the statistics of the number of deaths recorded in the special reports dealing with outbreaks of this fell disease which he from time to time receives. These statistics show a total of 88,711 deaths from cholera during the past ten years of which 53,411 occurred in the years 1899 and 1900. Large as this number is, it is certain that the actual deaths exceeded the number reported to the medical authorities by the different States.

Small-pox.

In spite of the wide extension of vaccination in all the States small-pox still claims a large number of victims. The disease was most fatal in 1892.

The mortality from fevers which are the chief foes to human life in Rajputana was greatest in 1892, 1899 and 1900. An exceptionally virulent epidemic of malarial fever followed on the great famine of 1899-1900. The outbreak was ascribed by the medical authorities to the late and heavy rainfall in August and September 1900 which caused the rivers and nullahs to overflow and waterlogged large tracts of country. The impaired vitality of the people rendered them peculiarly susceptible to the attacks of this deadly fever which was most frequently of an intermittent type often accompanied by dysentery and diarrhœa, and many persons who had been supported on State relief works throughout the famine, and who had been provided with the means to keep themselves alive until the next crop had been harvested, succumbed to the fever at their homes just when their prospects were beginning to look bright once more. The rich and well-to-do classes also suffered severely, the fever proving especially fatal to children and old people.

Fever.

Endeavours were made to collect statistics of the number of deaths which occurred from this epidemic but these could not be furnished by the States. All the local authorities, however, are agreed that the mortality from fever from August 1900 to February 1901 exceeded that caused by want of sufficient nourishment during the period in which famine conditions prevailed.

44. While dealing with visitations of epidemic disease it will be of interest to mention that Rajputana as a whole enjoyed practical immunity from bubonic plague throughout the period 1891-1901. Plague was imported from Bombay into Sirohi in 1897 and into Marwar in 1901 but, owing to the prompt and vigorous measures adopted by the Darbars on the advice and under the guidance of the medical authorities, the pestilence was in each case confined to small local areas from which it was speedily eradicated. Special arrangements were made for recording all deaths from plague and the returns give the small total of 210 true and 35 suspected deaths from this disease during the past ten years.

Plague.

45. Distress in the earlier years of the period 1891-1901 was confined, as previously noted in paragraph 42, to the Western Division and to the Kishangarh State in the Eastern Division, and in 1896 to the Western Division, and Dholpur and Bharatpur in the Eastern Division.

Famine.

The famine of 1899-1900, however, affected severely almost the whole of Rajputana. In Alwar famine was severe in about one-third of the State only. A full and exhaustive account of the severity of the famine is contained in the Famine Report of Rajputana 1899-1900, and it is sufficient for the purposes of this review to state that there can be no doubt that the large decrease in the population is mainly due to the great famine of 1899-1900. The greatest mortality seems to have been caused by the virulent malarial fever which raged during the autumn months of 1900 and the early months of 1901. The epidemics of cholera which occurred during the years of scarcity and of famine also swept away large numbers. The effect of famine on the population is, however, twofold, direct and indirect. It not only increases the number of deaths, but it tends to diminish that of births. The chief cause of the check in reproduction being the physical weakness of the masses resulting from a prolonged period of insufficient nourishment. It is

impossible to judge from the age statistics to what extent reproduction has been checked by the famine, for the small proportion of infants and of children of one year of age is undoubtedly due more to excessive mortality among children of these tender ages than to physical inability on the part of possible parents, but the experience of the effects of famines gained in other parts of India leads to the conclusion that it takes from 3 to 4 years to restore the vitality of the inhabitants of badly affected tracts. The age-tables of the next Census will show whether this conclusion is correct so far as Rajputana is concerned.

Vital Statistics

46. In the Famine Report it is remarked that "Mortality statistics virtually do not exist in the Native States of Rajputana." This is unfortunately the case so far as the Province as a whole is concerned. The registration of births and deaths has made progress since the last Census, and returns are received now from all the States except Dungarpur: they are also furnished for the Shahpura Estate. But in all the large States, except Alwar and Bharatpur, the returns are limited to the capital town of the State and the statistics are admittedly unreliable. No comparison is therefore possible between the Census results and those supplied by the statistics obtained from the registers of births and deaths. I have, however, through the courtesy of the Chief Medical Officer, been supplied with the statistics of births and deaths from 1891 to 1900 in Ajmer the chief town of the British district of Ajmer-Merwara situated in the centre of Rajputana where the conditions of life are certainly more favourable than in some of the Native States. These statistics, which are regarded as more accurate than those of the Native States where the advantage of their collection is hardly appreciated, show for the period mentioned a ratio of 279·13 births and a ratio of 448·73 deaths per 1,000 of the population of 1891, and indicate to some extent the high rate of mortality and depressed vitality of the people during the past ten years.

System of collection
of vital statistics

47. Although the statistics of the Native States are valueless for the purposes of throwing light upon the decrease of the population brought out by the Census, it may be of interest to note briefly the system generally in force in the Native States who have introduced registration of births and deaths.

In the chief towns the births are reported daily either to the Municipal officials or to the Police by *dhais* (native mid-wives) or by the sweepers. These people are illiterate but are considered trustworthy and their verbal reports are usually accepted as correct; in some towns the reports are verified by Police Officers. Deaths are reported by the sweepers and in one or two of the cities the reports are checked with statements submitted by men specially posted at the city gates to record the name and particulars of all deceased persons whose bodies are being carried out for cremation or burial. At other places special arrangements are made at the burning *ghâts* or burial grounds to check the number of deaths. The mortality statistics are generally believed to be far more accurate than those of births.

In the limited rural areas where an attempt is made to record births and deaths these occurrences are reported verbally to the Patwaris (village accountants) by the village watchmen who are usually Minas, Chamars or Balais by caste. The Patwaris enter the births and deaths in a register and verify the

entries when they next visit the villages where the births or deaths have occurred. At the end of the month each Patwari forwards a return for the villages in his circle to the Tehsildar, who in turn submits a monthly statement for his charge to the Darbar. The Tehsildars and Police Officers are supposed to check the returns when they are on tour.

48. Opinions differ as to the effect of famine on these statistics. Some hold that the arrangements would become generally disorganised owing to the absence of many people from their villages and to the influx of wandering immigrants, but the majority of the States from whom I have received replies to the enquiries I made on this point are of the opinion that where these statistics are prepared their accuracy should be enhanced during a period of famine owing to the strengthening of the executive staff and the constant inspections made by superior officers. As already stated, however, registration of births and deaths has only been introduced by one or two States in the rural areas and the opinions expressed are therefore not based on actual experience. Moreover, the result of the efforts made to collect statistics of the mortality caused by the fever which followed immediately on the famine and when relief was still being administered in the villages leads to the conclusion that the first view is the more correct and that the arrangements for registering births and deaths would become disorganised and the accuracy of the returns would be impaired. In fact owing to the large amount of extra work thrown on the Executive Staff it is not improbable that the collection of these statistics would practically be suspended during a period of famine except possibly in the large relief camps.

Effect of famine on vital statistics.

49. The returns show that the population of Rajputana has decreased since 1891 to the extent of 2,267,203 persons or 18·91 per cent. on the former enumerated population. The estimated numbers of the Bhils in a part of Mewar and in the lesser States of the Southern Division have been excluded from the population of 1891 in this comparison as it was impossible to verify the former estimate which appears to have been unduly high.

Decrease of the population since 1891.

The males have decreased by 1,236,197 or 19·49 per cent. and the females by 1,031,006 or 18·24 per cent.

Three States only, namely, Dungarpur, Alwar, Karauli besides the Kusalgarh Chiefship show increases. The increases in Dungarpur and Kusalgarh, however, are apparent only and not real as they are entirely due to the exclusion of the unenumerated Bhils, who form a considerable portion of their populations, from the statistics of 1891.

The actual variations in the Divisions and States are shown in Imperial Table II, and Subsidiary Table II appended to this Chapter gives the variation in relation to density since 1881. With respect to the figures entered in the last four columns of Subsidiary Table II, I would point out that the famine has so greatly affected the population that no useful comparison can be drawn between the rates of growth or decline and the rates of density of the population since 1881.

50. Compared with the population of 1891 all three Divisions show decreases.

In the Western Division the decrease is 882,272 persons or 25·38 per cent, the decrease ranging from 36·59 per cent. in Jaisalmer to 23·44 per cent. in Marwar.

The Southern Division has an actual decrease of 786,905 persons equivalent to 34·38 per cent., the decrease varying from 40·86 in Partabgarh to 11·12 in Banswara including Kusalgarh.

The Eastern Division with an actual decrease of 598,026 persons or 9·61 per cent. shows by far the least proportionate decrease. In this Division are included the States which show the highest increase and the greatest decrease, namely, Alwar which has an increase of 7·91 per cent. and Bundi which has decreased by 42·09 per cent.

51. The variations in the populations of the different States show generally the extent to which they have suffered from the famine and previous years of scarcity. It must, however, be remembered that the effect of the unfavourable seasons and of the famine has also been to greatly increase emigration from the States especially from those where the severity was most felt. The exact strength of the movement in any one year or portion of a year cannot, it is true, be gauged, and the increase or decrease can only be judged by comparing the proportions with those at the previous Census, but it is well-known that in periods of distress the number of emigrants is far greater than in years of normal prosperity. In the Rajputana Famine Report it is estimated that 742,738 persons or roughly 6 per cent. of the population of 1891 emigrated during the famine. About three-fourths of these emigrants were believed to have returned before the famine was actually at an end, but in the case of some States, at any rate, it would appear that a considerable number must have remained absent over the Census in March 1901.

In the three States of the Western Division, Bikaner, Jaisalmer and Marwar, which are always liable to drought, the traditional custom of the inhabitants is to emigrate on the first signs of scarcity, and in the vast desert tracts this long established habit has practically been forced upon the people for, when the rain fails, the grass withers and the water in the wells and hollows on which the people have to depend to supply themselves and their cattle becomes brackish and quickly dries up, and unless their flocks and herds are removed they must perish. The habit of the people of these States to emigrate on the first suspicion of coming drought is illustrated by a familiar Marwari proverb which runs: "If on the 5th of Sawan (August) thunder is not heard even in the distance, wife! go to your father's house, and I will go to my maternal uncle's."

52. The actual percentages of decrease in the States of the Western Division are:—Marwar 23·44, Bikaner 29·73, and Jaisalmer 36·59.

Percentages of increase
and decrease

In Jaisalmer an exceptionally severe epidemic of cholera from which the State usually enjoys almost complete immunity caused many deaths.

The States of the Southern Division suffered severely from the famine and the fatal epidemic of malarial fever which followed. Partabgarh with a percentage of 40·86 and Mewar with a percentage of 40·41 show the largest decreases in this Division. Then comes Sirohi with a decrease of 17·79.

Banswara with Kusalgarh has a decrease of 11·12 per cent. and Dungarpur an increase of 1·68. The causes of the lower decrease in Banswara and of the nominal increase in Dungarpur have already been explained.

Of the States in the Eastern Division, the States of Alwar, Bharatpur, and Dholpur bordering on the Gangetic Provinces, and of Karauli were fortunate in escaping the full severity of the famine and the effect of this partial immunity is shown very clearly by the percentages of variation in population which they exhibit as compared with those of the other States contained in this Division. Alwar shows an increase of 7·91 per cent. Regarding Alwar it is remarked in the Famine Report that "the intensity of the famine varied from slight in two-thirds of the State to severe in the remaining portion" and that "the health of the people generally remained good throughout the famine." The careful and wise administration of the State of late years has also undoubtedly increased its prosperity. In Bharatpur, Dholpur and Karauli, where the percentages of variation are respectively 2·13 and 3·19 per cent. decrease, and ·13 per cent. increase, there was distress in 1899-1900 but not amounting to famine. All these States, however, suffered from the epidemic of malarial fever, and the mortality during the months the fever raged was high. In Jaipur, by far the largest and most important State in the Division, the percentage of decrease is 5·85. The famine was severe in all parts of the State except in the Hindaun and Gangapur Nizamats on the Karauli border. The extensive and excellent relief works started on the first signs of famine not only greatly reduced the mortality but kept many at their homes who would otherwise have emigrated, and the comparatively small decrease is a convincing and eloquent proof of the success of the famine relief operations. Kishangarh on the west and the States situated further south show large decreases. In the small estate of Lawa the decrease is 20·51 per cent. In Kotah there is a decrease of 24·19 and in Kishangarh and Tonk of 27·52 and 27·95 respectively. Including the Tonk Parganas in Central India the decrease of the Tonk State is 28·11 per cent. In Shahpura the decrease is 32·95 per cent. in Jhalawar 40·32 per cent.; and in Bundi 42·09 per cent. Map No. 4 affixed to this Chapter shows, according to a scale of given proportions, the percentage of increase or decrease in the population of each State as compared with the figures of 1891.

53. Taking the figures of the enumerated population only, the population of Rajputana has decreased since 1881 by 210,898 persons or 2·12 per cent. It is noticeable that whereas the males have decreased by 268,634 or nearly 5 per cent., the females have increased by 57,736, or 1·26 per cent. The increase in the females may be attributed partly to more accurate enumeration in 1901—which has probably been assisted considerably by the movement for reducing and regulating expenditure on marriages which has steadily progressed under the auspices of the Walterkrit-Rajputra-Hitkarni Sabha and which has had the effect of making fathers less disinclined to return the number of their unmarried daughters—and partly to the greater resistance offered to distress on the part of females than of males.

Among the Divisions, the Western alone shows an increase of 218,780 persons or 9·21 per cent. The increase among the males is 2·52 per cent. and among the females 17·70 per cent.

Comparison with the figures of 1881.

The Eastern Division has decreased by 76,138 persons or 1·33 per cent. The males have decreased by 2·98 per cent. but the females have increased by ·57 per cent.

In the Southern Division the decrease is 19·05 per cent. Both the males and females have decreased, the former by 21·33 per cent. and the latter by 16·44 per cent. The real decrease is, however, slightly greater as no census was taken in 1881 of the Gwalior and Indore tracts which are included in the Mewar figures of 1901.

Among the different States, nine show increases varying from 43·39 per cent. in Banswara to 5·20 per cent. in Jaipur. The large increase in Banswara is, however, entirely due to the exclusion from the figures of 1881 of the unenumerated Bhils who were estimated to form about 46 per cent. of the population. The remaining States are all reduced in population : the decreases varying from ·41 in the small estate of Lawa to 40·02 in Jhalawar. The decline of the population in Jhalawar is remarkable. The Darbar assigns the decrease to the years of scarcity and of famine, to the excessive mortality in 1900 from malarial fever, and to the transfer of a large number of State employés with their families—the majority of whom were located in or about the chief town called Chaoni—to Kotah in 1892 when the Jhalawar State was re-modelled. The depression in trade and agriculture consequent on the decline in price of opium, for many years the staple crop of the districts of which the State is now composed and the principal article of trade of the merchants in the Chaoni and Patan Towns, has also undoubtedly affected the prosperity of the State.

MIGRATION.

54. Table XI which records the birthplaces of the people gives us some idea of the extent of the migration of the people from one State to another in Rajputana, from and to other Provinces and States of India, and from foreign countries.

The general distribution by birthplace of the persons enumerated in Rajputana is as follows:—

1. Born in Rajputana	...	...	...	9,488,855
2. Born in Provinces and Territory adjacent to Rajputana...				231,464
3. Born in other parts of India	...	...	...	2,254
4. Born in Asiatic countries beyond India	...	...	...	379
5. Born in Europe	...	...	...	278
6. Born in Africa	...	...	...	16
7. Born in America	...	...	...	9
8. Born in Australia	...	...	...	6
9. Born at Sea	...	...	...	1
Total				9,723,301

Thus about 97·6 per cent. of the population were born in the Province, and 2·4 per cent. are immigrants from beyond. Of the immigrants 99 per cent. are from territory contiguous to Rajputana.

Movements between
the States of Rajputana.

55. The movement of the population between the different States of Rajputana is chiefly a mere interchange of children in marriage and not a

transfer of whole families. It is the custom of most castes to take their wives from outside the sub-clans to which they and their mothers belong, and this generally necessitates their looking for their wives at some distance from their own villages. A cursory examination of the birth-place Table XI, Part I A, will show that by far the largest part of the movement is between contiguous States, that it is to a great extent reciprocal and that the majority of the persons who have moved from the State in which they were born are women. The movement in consequence of marriages is not, however, confined only to the women. The bride, if well-to-do, is generally accompanied by some servants, and, on the other hand, a bridegroom marrying into a rich family not infrequently goes with his retainers and lives in his father-in-law's house. There is thus a constant movement of men and women due to the marriage customs of the people in general.

56. The actual gain or loss to each State in the interchange of population with the other States of Rajputana is shown in Subsidiary Table III. From this it will be seen that of the States in the Western Division Bikaner gains 9,135 persons of whom the greater proportion are females. The interchange has been chiefly with the States of Marwar and Jaipur from the latter of which it has gained over 4,000 females.

Jaisalmer has benefitted to the extent of 3,771 persons, mostly females, the great majority of whom have come from the neighbouring States of Marwar and Bikaner.

Marwar, on the other hand, has sent out to the other States 25,545 persons more than it has received, namely, males 10,471 and females 15,074. The movement has been greatest with Jaipur but the gain and loss with this State is fairly equally divided and the actual loss to Marwar has been under 500. The heaviest loss has been to Sirohi situated on its southern border to which State it has sent 8,605 persons, mostly women, more than it has received. To its other neighbours Bikaner, Jaisalmer, and Kishangarh it has lost roughly 2,600; 3,300; and 3,200 persons respectively. The only other States with which the loss has been over 1,000 are Kotah which has gained over 1,900 and Mewar which is over 1,700 to the good on the exchange.

In the Southern Division Sirohi and Partabgarh show gains and the other States losses.

Mewar has lost 10,364 of which 7,410 are females. The loss has been chiefly to Tonk 6,116 and to Shahpura 3,006 persons.

The movement between Banswara and the other States has been very small and has been confined almost entirely to the neighbouring State of Partabgarh to whom it has lost close on 1,000 persons.

Partabgarh has gained 2,502 persons who mostly come from Mewar and Banswara.

Dungarpur shows a loss of under 1,000 most of whom are to be found in Mewar.

Sirohi has gained over 12,000 persons. By far the greatest number of these are from Marwar which has sent 8,605 persons more than it has received from Sirohi. From Jaipur there has been a gain of over 1,700 and from Mewar of over 1,000.

The movement to and from several of the States in the Eastern Division has been large.

Jaipur shows a net loss of 75,559 persons, males 27,335 and females 48,224. The greatest loss has been to Alwar to which State it has given over 25,000 persons more than it has received, of whom 72 per cent. are females. This indicates that the movement is mainly due to intermarriage probably between the chief agricultural tribes of the two States, the Jats, Ahirs, Gujars and Minas. To Bharatpur and Karauli, the other States on its eastern border, it loses in the aggregate over 16,000 persons and to Tonk, Bundi and Kotah in the south over 8,000 ; 2,000 and 5,000 respectively. To Kotah alone of all the States does Jaipur send a slight excess of males over females. Although the movement to and from Marwar is very evenly balanced Jaipur loses to the other two Rathore States of Kishangarh and Bikaner on its western and north-western borders 5,528 and 7,695 persons respectively, the females in each case largely exceeding the males. The movement between these States is almost entirely due to intermarriage which is particularly common between the Kachwaha and Rathore clans of Rajputs.

Kishangarh gains over 9,000 persons—mostly females—nearly all of whom come from Jaipur and Marwar.

The small estate of Lawa receives over 1,000 persons more than it sends most of whom are natives of Jaipur and Tonk.

The interchange of population between Alwar and the States of Jaipur and Bharatpur has been considerable, but the total net gain of over 25,000 has been entirely from Jaipur. The exchange with Bharatpur has been very even.

Bharatpur has gained 9,791 persons of whom nearly 9,000 are from Jaipur, the remainder coming from Dholpur.

The movement to and from Dholpur is slight and the small surplus of 534 is due to the gain from Karauli.

Karauli has gained over 4,500 persons. The exchange has been mainly with the neighbouring States of Jaipur, Bharatpur and Dholpur. It has lost 1,276 to Dholpur and 539 to Bharatpur as against a gain of 7,577 from Jaipur.

Jhalawar shows a gain of over 5,000 persons. The majority of these are from Kotah and Tonk. Other States which have contributed to the surplus are Jaipur, Mewar and Marwar.

Tonk has received over 13,000 persons in excess of what it has sent to other States. It has lost to Jhalawar and Kotah but has gained considerably from Jaipur and Mewar, the gain in each case being mostly in females.

Bundi has gained 657 persons. The gain has been chiefly from Jaipur from which State it has received 2,339 persons more than it has given. It has lost over 1,900 persons to Kotah and 700 to Tonk.

Kotah shows a net gain of nearly 12,000 persons with males in excess many of whom, in all probability, are persons who emigrated at the beginning of the

famine when Kotah itself was not seriously affected. The gain has been from Jaipur, Marwar, Mewar, Bundi, Tonk and Bharatpur. The only State to which it has lost any considerable number is Jhalawar to whom it has sent 1,900 persons more than it has received.

Last comes the Chiefship of Shahpura which has gained a little over 4,000 persons the majority of whom are females. Over three-fourths of the gain are from Mewar while from both Marwar and Jaipur it has obtained over 300 persons.

57. The figures of the migration between Rajputana and other parts of India are given in Subsidiary Table IV. A glance at this Statement will show that Rajputana has lost to each Province, the loss being mainly due—so far as it is possible to judge—to temporary emigration during the famine although in some cases the excess of females over males shows that the movement is connected with intermarriages between the border populations.

Movement between
Rajputana and other
parts of India.

58. To take first the district of Ajmer-Merwara and the territories bordering on Rajputana—

From *Ajmer-Merwara*, a British district situated almost in the centre of Rajputana and between which and the Native States, especially those bordering on it, there is a constant interchange of population, Rajputana receives 18,586 persons, and gives 70,945 persons: the net loss to Rajputana being 52,359 persons, males 23,257 and females 29,102. The Shahpura estate receives 2,184 persons more than it gives. Sirohi gains 309 persons, Kotah 224 and Partabgarh, Jhalawar and Lawa 55, 40 and 23 respectively. All the other States have lost. Those from whom the greater part of the gain to Ajmer-Merwara has been obtained are Marwar, Jaipur and Mewar who have given respectively 23,063 persons, 16,424 persons and 7,915 persons more than they have received. Compared with the movement in 1891 there has been an increased gain to Ajmer-Merwara of 20,815 persons of which 67 per cent. are females.

The Bombay Presidency gains 123,337 persons, males 76,717 and females 46,620. Rajputana supplies a large number of recruits to the Native Regiments and there are also many Marwari traders in the city of Bombay and other important commercial towns.

Exclusive of the large proportion of people, chiefly males, returned in the Bombay Schedules as born in Rajputana without the addition of the name of the State to which they belong, by far the greater number are from the States of Marwar and Jaisalmer. The former shows a net loss of 59,783 persons and the latter of 23,560. In both cases the male emigrants far exceed the female. There is a large periodic and reciprocal migration between Jaisalmer and the western districts of Marwar, and Sind. In the rainy season many Sindis bring their flocks and herds to graze on the excellent pasturage obtainable at that time of year in the desert tracts, and towards the beginning of the year the movement is the other way, large numbers of Jaisalmeris and of the inhabitants of the western districts of Marwar taking their cattle and sheep into Sind. The railway works and canal extensions in progress in Sind have also attracted many of the hardy inhabitants of the Rajputana desert. Jaipur gives to Bombay 4,456 persons more than it receives. These are mostly men, probably from

Shaikhawati the chief recruiting ground. The net gain to Bombay from Mewar is 4,122 but the majority of these are females and the gain is probably due to intermarriages with the people in the neighbouring districts and States in Gujarat. The gain from or loss to other States is insignificant. The movement with the Bombay Presidency is almost the same as at the last Census, the actual loss to Rajputana being 612 persons only more than in 1891.

To *Central India* there is a net loss of 121,463 persons, males 61,760, females 59,703. The States which supply the greater part of these people are Marwar, Jaipur, Mewar, Tonk, Jhalawar and Kotah.

Marwar has lost 34,211 persons, males 16,404 and females 17,807. Compared with the loss in 1891, the males show a decrease and the females an increase. The increase in the number of females given to Central India is probably due to marriages with people living in the Central India States. Jaipur has lost 26,932 persons with males in excess but this loss is considerably less than the net loss in 1891 when it amounted to 34,113 persons, the reduction being most marked in the case of the males. Mewar shows a loss of 21,263 persons, the females exceeding the males by nearly 800. The movement between Mewar and the Central India States has been less than in 1891 but the net loss to Mewar is greater owing to a large decrease in the number of persons received from Central India. Although I have received no explanation of the cause, it is probably due to wives returning to their fathers houses during the famine and taking their children with them. Tonk loses 11,309 persons, with females in excess. The greater portion of the loss may be attributed to marriages with people living over the border, for emigration from this State in the famine is believed to have been comparatively small. Jhalawar and Kotah have both lost over 4,000 persons. In the former State the greater loss has been in males and points to real emigration; but in Kotah nearly 80 per cent. of the loss is in females which indicates that the movement is mainly due to the marriage customs noted above. The net gain or loss to the other States is very small. In 1891 the balance against Rajputana was 119,730 persons, males 71,467, females 48,263. There has thus been an increase in the year 1901 of 1·4 per cent. in the number of emigrants to Central India. The increase has been entirely among the females for the male emigrants are less than the number returned in 1891.

The net loss to the *United Provinces of Agra and Oudh* is slightly less than that to Ajmer-Merwara, amounting to 52,156 persons, males 25,886 and females 26,270. There has been the usual interchange of marriage relations, the number of females received from and given to the United Provinces being in each case larger than that of the males. The balance of gain to the United Provinces is, however, some 23,987 persons more than in 1891 and the cause of this increased gain is due almost entirely to a reduction in the number of people of the United Provinces enumerated in Rajputana as compared with the number at the previous Census. It would not perhaps be incorrect to attribute this reduction to the temporary return to the homes of their relatives in the United Provinces, in order to escape the distress as well as the fever epidemic which followed after the famine, of many who had married in Rajputana.

The movement is, as usual, greatest with the neighbouring states of Bharatpur and Dholpur although in the former the net loss of 15,670 persons is considerably less than that of 1891. On the other hand Jaipur sends out 16,411 persons more than it receives with males in excess of the females; Bikaner furnishes an excess of 9,710 persons, and Marwar of 5,785. Among the latter are doubtless a number of the enterprising class of Marwari Banias.

The States of Sirohi and Kotah have gained respectively 1,398 and 1,501 persons. The losses or gains to the other States are trifling.

To the Punjab, Rajputana sends 268,761 persons, and receives 77,403, the net loss to Rajputana being 191,358 persons, males 90,125 and females 101,233. Compared with the figures of 1891 the excess of emigrants to the Punjab over the immigrants received from that Province has increased by 80,484, males 40,175 and females 40,309. The emigration has been greatest from the States of the Western Division. The excess of loss over gain to Bikaner is 106,370 persons with females slightly in excess of males. Jaisalmer sends out 10,770 more persons than it receives, among which the males are in a slightly higher proportion to the females, and Marwar parts with about 12,000 persons with the sexes almost evenly divided. Most of the States in the Southern Division have gained slightly from the Punjab. There is practically no interchange on account of marriages and the gain is entirely due to the Pathans and Vilyatis employed in the Police and irregular forces of the States.

With some of the States of the Eastern Division such as Jaipur, Alwar, and Bharatpur, the emigration, judging from the large excess of females, is mainly due to intermarriage, but a fairly large proportion, no doubt, consists of persons who left their homes on the first signs of famine. Jaipur has sent out over 37,000 persons, Alwar over 14,000 and Bharatpur over 9,000 more than the number received, the women in each case largely outnumbering the men.

I have not got the figures of the districts or Native States of the Punjab to which the greater part of the emigrants have gone, but from what I have been able to ascertain locally, it would appear that the emigration from the States of the Western Division, more specially from the States of Bikaner and Jaisalmer, has been chiefly to the Bahawalpur and Patiala States, the Chenab Colony, and the districts of Hissar and Sirsa. Judging from the even proportion of the males to females, the emigration from these States, even if only temporary, seems to be real and mainly due to the famine which it is known caused a large exodus from the desert tracts. The movement from the States of the Eastern Division has been to Gurgaon, Firozpur, Delhi, Rohtak and Karnal.

59. Of the Provinces and States situated at some distance from Rajputana Other parts of India Assam receives 9,336 persons, mostly males, who are probably labourers in the tea gardens with a few soldiers and policemen. The total number received from Assam is 8 only.

To Baluchistan the net loss is 1,077 persons, chiefly males, who are mostly soldiers or persons connected with the army.

The Baroda State receives 3,814 persons more than it sends. Most of these come from Marwar and are probably traders.

Bengal receives from Rajputana 39,689 persons more than it sends of whom 68 per cent are males. The States of Jaipur, Bikaner and Marwar supply by far the greater portion of these emigrants most of whom are probably connected with trade.

To *Berar* there is a net loss of 29,098 persons, males 19,175 and females 9,923. Although some of these may be traders the majority probably consists of emigrants who went to work in the harvests and prospect the land.

The Central Provinces have received 26,306 persons more than they have given. Most of these have come from Marwar, Jaipur and Mewar. The loss to each State, except Kotah where the numbers are trifling, is chiefly in males a considerable number of whom may be traders.

To the *Hyderabad State* Rajputana has lost 13,727 persons. Separate figures for the different States could not be furnished and it is not possible therefore to state from which States these people emigrated.

Madras has gained 1,309 persons mostly males.

The figures for Burma, Coorg, Kashmir and Mysore are very small and their aggregate causes a loss to Rajputana of 1,265 persons only.

Effect of migration
on the population.

60. The net result of emigration and immigration between Rajputana and other parts of India is an excess of emigration over immigration of 666,364 persons, males 360,711 and females 305,653 or 6·8 per cent. of the population.

Movement between
Rajputana and foreign
countries.

61. From Asiatic countries beyond India we have 379 persons, males 324 and females 55. Of these 308 come from Afghanistan, 2 from Ceylon, 56 from Nepal, 1 from Siam, 4 from the Straits Settlements, 5 from Arabia, 1 from China, and 2 from Turkey-in-Asia.

Europe.

62. The number of persons returned as having been born in Europe is 278, of whom 187 were males and 91 females. Out of this number 170 males and 85 females came from the United Kingdom, and of these persons, 191 were born in England and Wales, 39 in Scotland, 24 in Ireland, and 1 in the Channel Isles. The natives of France and Germany number 5 and 4 males respectively. Portugal gives 3 persons, Russia 2, Spain 4, and Denmark, Hungary, Italy, Malta and Turkey 1 each.

Other Continents.

63. The number born in Africa is 16 of which one-half come from Mauritius. From America we receive 9, from Australia 6, and one was born at sea.

The number who did not return any birth-place is 39.

Percentage of emi-
grants to total popula-
tion born in States.

64. Subsidiary Tables V and VI show the proportional immigration and emigration per 10,000 of the population, the details of which have been discussed in the preceding paragraphs. From the former of these two statements it will be seen that no less than 9,759 persons out of every 10,000 have been born within the limits of Rajputana, and 241 are immigrants from beyond of which 238 are from territory adjoining Rajputana. Full details of the actual number of emigrants from each State are unfortunately not available as in some Provinces the individual States of Rajputana were either not recorded in the schedules or were not tabulated separately. For Rajputana the percentage of emigrants to the total population born in Rajputana is 8·7. The male

emigrants amount to 8·3 per cent. and the female emigrants to 9·1 per cent. respectively of the total males and females born in the Province.

It has been stated in paragraph 50 that the effect of emigration on the population is greatest in the Western Division, and this return shows that the percentage of emigrants from the Western Division, which amounts to 13·1 per cent. of the total number of persons born in the 3 States of which it is composed, is considerably larger than the percentages of emigrants from either of the other two Divisions. The exodus has been greatest from Jaisalmer where the percentage of emigrants reaches the high figure of 35·9, males 37·5, and females 33·7 per cent. Bikaner also shows a high rate, the percentage amounting to 22·6 with females in excess of the males. Marwar has parted with a far smaller proportion of its native born population than either of the two States just mentioned, the percentage of emigrants being 9·5 with females slightly in excess. Of the three Divisions the Southern with a percentage of 5·6 shows the least emigration. In one State, namely, Partabgarh, the outgoing movement has been large for the percentage comes to 17·3, but this rate is exceptional and in Mewar, which comes next in order of the proportion of emigrants to the native born, the percentage drops to 6·8. In both States the female emigrants are proportionately more numerous than the males. From the other States in this Division emigration has been comparatively trifling. The Eastern Division shows a percentage of emigrants to the total native born of 7·2, males 5·9 and females 8·7 per cent. The movement has been greatest from Jhalawar where the percentage reaches the high figure of 23·3, males 19·6 and females 27·5 per cent. Tonk with 18·6, Bharatpur with 16·8, Kishangarh with 15·6, Dholpur with 14·3, Karauli with 11·2 and Alwar with 11·1 all show high percentages; in each case the percentage of the female emigrants largely exceeds that of the male emigrants. The States of Jaipur and Bandi, with percentages of 9·6 and 8·2 respectively, have also parted with a substantial number of their natural subjects. From Kotah the emigrants have not exceeded 5·2 of the State born, and from Shahpura the exodus has been very small.

Maps No. 5 and No. 6 are attached which show in certain scales of percentages, the immigration into and emigration from each State in Rajputana. The information regarding immigration is complete but the percentages of the emigrants—as previously pointed out—are necessarily somewhat understated owing to the impossibility of obtaining complete statistics for the different States from some Provinces where all the Rajputana born persons have been grouped together as having been born in “Rajputana” without any distinction of the States to which they belong.

65. The variation in migration since 1891 is shown in Subsidiary Table VII. Variation in migration.

The percentage of persons born in the different States to their total population is on the whole larger than it was in 1891 being 97·59 as against 96·56, but there has been an actual decrease of 18·05 among the state-born and of 18·91 on the total enumerated population, the result—as already pointed out—of the several years of scarcity during the last decade ending with the great famine of 1899-1900 which caused a high mortality and increased emigration.

The circumstances of the different States with respect to the decrease of their population and the increased emigration which has taken place have already been discussed and further remarks are not necessary.

Comparison of actual
and estimated population.

66. The actual population, as compared with what the population would have been had the normal annual rate of increase for India when the last Census was taken—which was about 9·2 per 1,000—been maintained over the total enumerated population of 1891, is shown in Subsidiary Table VIII. According to this calculation the population of Rajputana should be greater than it is by 2,377,516 persons. But if two-thirds of the estimate made in 1891 of the unenumerated Bhils and Grassias—who have been excluded from the figures given in column 4 of Subsidiary Table VIII—be added to this number and an allowance made for a rate of increase on this reduced estimate similar to that made for the general population, namely, 9·2 per 1,000, then the population of Rajputana will be found to be less than it should be by about 2½ millions and this figure does not probably exaggerate the losses caused by the severe famine and by the unprecedently fatal epidemic of malarial fever which followed after the famine, as well as by the epidemics of cholera and the greater emigration which occurred during the period of distress. Comparing the Birthplace returns of 1891 given in Table XI (B) of the General Tables of India with those of 1901, we find that the net loss to Rajputana through excess of emigration over immigration in 1901 exceeded the net loss in 1891 by roughly 178,000 persons; and we may not be far wrong if we put down about two-thirds, (1,548,000) of the remaining decrease of the population to the famine and to its attendant ills especially fevers, and about one-third (774,000) to a lower birthrate. If no allowance is made for exaggeration in the estimate of the Bhils in 1891 and if the rate of increase of 9·2 per 1,000 is taken on the total enumerated and estimated population of 1891 (12,220,343) then the loss will be 2,610,000 and this, according to the calculation made above, would be distributed between the three heads as follows :—

Increased Emigration	...	...	178,000
Deaths	...	...	1,621,000
Lower Birthrate	...	...	811,000

SUBSIDIARY TABLE I.

RAINFALL OF THE STATES OF RAJPUTANA FOR EACH YEAR FROM 1891 TO 1900.

DIVISIONS AND STATES.				1891.		1892.		1893.		1894.		1895.		1896.		1897.		1898.		1899.		1900.		
				Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.
1				2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	
Western Division				...	6	48	17	63	19	11	14	86	7	88	8	13	13	15	6	99	2	37	11	74
Bikaner	...	...	...	5	40	18	35	16	32	14	54	10	44	8	18	14	82	7	34	3	5	11	45
Jaisalmer	...	...	...	4	54	11	14	15	14	11	64	3	61	3	50	9	62	4	64	...	98	5	95
Marwar	...	...	...	9	51	23	42	25	89	18	42	9	61	12	73	15	2	8	99	3	8	17	82
Southern Division				...	28	50	40	20	51	53	33	94	24	7	28	18	25	42	25	88	8	95	33	16
Mewar	...	...	...	20	77	29	96	45	43	37	12	19	49	32	1	25	80	23	16	9	29	41	15
Banswara and Kusalgarh				...	48	79	55	14	51	81	39	60	30	46	32	73	30	49	40	65	12	26	30	89
Partabgarh	...	...	...	31	26	42	23	63	62	33	78	29	27	27	38	27	48	32	56	10	88	45	54
Dungarpur	...	...	...	24	85	36	53	54	77	33	63	28	4	28	78	22	73	18	97	6	56	21	70
Sirohi	...	...	...	16	85	37	12	42	...	25	55	13	9	20	...	20	61	14	6	5	75	26	50
Eastern Division				...	21	37	30	78	30	...	30	25	20	88	21	29	23	36	19	87	15	46	27	32
Jaipur	...	...	...	17	33	34	3	25	14	28	92	19	72	17	4	18	97	16	27	12	72	21	47
Kishangarh	...	...	...	8	33	34	85	33	93	21	55	20	20	18	1	19	4	8	32	4	58	19	4
Alwar	...	...	...	16	94	25	4	29	8	26	66	15	53	16	93	19	57	18	17	13	29	19	35
Bharatpur	...	...	...	30	85	28	80	29	68	35	70	18	81	16	68	20	77	22	85	18	95	24	65
Dholpur	...	...	...	32	88	28	9	31	32	29	4	21	78	13	12	27	35	24	22	21	57	29	45
Karauli	...	...	...	31	85	31	19	23	53	42	73	21	50	20	17	23	97	22	62	21	95	26	54
Jhalawar	...	...	...	26	30	40	29	50	65	44	14	36	44	35	47	31	13	30	40	20	76	53	92
Tonk	...	...	...	20	95	20	35	20	40	24	99	12	11	13	33	21	51	13	80	10	8	16	87
Bundi	...	...	...	13	...	11	...	17	50	15	...	28	...	22	25	20	80	20	45	17	51	13	9
Kotah	...	...	...	20	56	40	90	31	78	31	99	25	12	32	25	26	4	22	56	15	57	43	85
Shahpura	...	...	...	16	16	44	13	37	8	32	10	10	47	29	...	27	86	18	96	13	14	32	38

SUBSIDIARY TABLE II.

VARIATION IN RELATION TO DENSITY SINCE 1881.

DIVISIONS AND STATES.	PERCENTAGE OF VARIATION. INCREASE (+) DECREASE. (—)		Net variation in period 1881 to 1901. Increase (+) or decrease (—)	MEAN DENSITY OF POPULATION PER SQUARE MILE.		
	1891 to 1901.	1881 to 1891.		1901.	1891.	1881.
1	2	3	4	5	6	7
RAJPUTANA...	— 18.91	+ 20.70	— 210 898	76	94	78
Eastern Division	— 9.61	+ 9.15	— 76,138	165	182	167
Bharatpur ...	— 2.13	— .81	— 18,876	316	323	326
Alwar ...	+ 7.91	+ 12.43	+ 145,561	264	244	217
Dholpur ...	— 3.19	+ 12.11	+ 21,316	235	242	216
Jaipur ...	— 5.85	+ 11.75	+ 131,524	171	181	162
Lawa ...	— 20.51	+ 25.28	— 11	141	177	141
Tonk ...	— 27.95	+ 16.90	— 26,849	129	179	153
Karauli ...	+ .13	+ 5.33	+ 8,116	126	126	120
Jhalawar...	— 40.32	+ .49	— 60,186	111	187	186
Kishangarh	— 27.52	+ 11.11	— 21,663	106	146	131
Shahpura...	— 32.95	+ 22.99	— 9,074	105	157	128
Kotah ...	— 24.19	+ 1.61	— 162,523	96	126	124
Bundi ...	— 42.09	+ 16.09	— 83,474	77	133	115
Southern Division	— 34.38	+ 23.35	— 353,540	79	121	98
Banswara and Kusalgarh	— 11.12	+ 78.89	+ 61,350	65	96	53
Mewar ...	— 40.41	+ 19.79	— 412,932	81	136	113
Sirohi ...	— 17.79	+ 31.54	+ 11,641	79	96	73
Dungarpur	+ 1.68	+ 13.91	+ 13,674	69	68	60
Patnagarh	— 40.86	+ 10.94	— 27,273	59	99	89
Western Division	— 25.38	+ 46.36	+ 218,780	35	47	32
Marwar ...	— 23.44	+ 43.84	+ 177,947	55	72	50
Bikaner ...	— 29.73	+ 63.44	+ 75,606	25	36	22
Jaisalmer	— 36.59	+ 6.99	— 34,773	5	7	7

SUBSIDIARY TABLE III.

MOVEMENT OF POPULATION BETWEEN RAJPUTANA STATES.

STATES.	RECEIVES FROM OTHER RAJPUTANA STATES.			SENDS to OTHER RAJPUTANA STATES.			GAIN OR LOSS.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Bikaner ...	18,983	7,611	11,372	9,848	3,388	6,460	+ 9,135	+ 4,223	+ 4,912
Jaisalmer	4,974	1,199	3,775	1,203	498	705	+ 3,771	+ 701	+ 3,070
Marwar ...	20,126	7,153	12,973	45,671	17,624	28,047	— 25,545	— 10,471	— 15,074
Mewar ...	12,290	5,882	6,408	22,654	8,836	13,818	— 10,364	— 2,954	— 7,410
Banswara and Kusalgarh	617	323	294	1,633	758	875	— 1,016	— 435	— 581
Patnagarh	3,341	1,513	1,828	829	399	440	+ 2,502	+ 1,114	+ 1,388
Dungarpur	589	290	299	1,521	738	783	— 932	— 448	— 484
Sirohi ...	13,641	5,855	7,786	1,619	597	1,022	+ 12,022	+ 5,258	+ 6,764
Jaipur ...	48,583	16,153	32,430	124,142	43,488	80,654	— 75,559	— 27,335	— 48,224
Kishangarh	13,006	4,037	8,969	3,950	1,665	2,385	+ 9,056	+ 2,472	+ 6,584
Lawa ...	1,122	318	804	74	48	26	+ 1,048	+ 270	+ 778
Alwar ...	58,786	18,087	40,699	33,241	12,741	20,500	+ 25,545	+ 5,346	+ 20,199
Bharatpur	39,232	15,925	23,307	29,441	9,721	19,720	+ 9,791	+ 6,204	+ 3,587
Dholpur ...	6,803	2,360	4,443	6,269	2,064	3,665	+ 534	— 244	+ 778
Karauli ...	16,895	5,555	11,340	12,343	4,653	7,690	+ 4,552	+ 902	+ 3,650
Jhalawar	9,112	3,915	5,197	3,683	1,989	1,694	+ 5,429	+ 1,926	+ 3,503
Tonk ...	23,163	7,927	15,236	9,720	3,836	5,894	+ 13,433	+ 4,091	+ 9,342
Bundi ...	12,242	4,741	7,501	11,585	4,346	7,239	+ 657	+ 395	+ 262
Kotah ...	23,266	12,060	11,206	11,422	4,587	6,835	+ 11,844	+ 7,473	+ 4,371
Shahpura...	4,669	1,703	2,966	562	184	378	+ 4,107	+ 1,519	+ 2,588
Rajputana, (unspecified.)	...	...	...	10	7	3	...	...	...

SUBSIDIARY TABLE IV.

MOVEMENT BETWEEN RAJPUTANA AND OTHER PARTS OF INDIA.

DIVISIONS AND STATES.	TOTAL.								
	EMIGRANTS TO OTHER PROVINCES.			IMMIGRANTS FROM OTHER PROVINCES.			NET GAIN OR LOSS (+) (-)		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
RAJPUTANA.	899,983	451,153	448,830	233,619	90,442	143,177	-666,364	-360,711	-305,653
Western Division ...	342,645	187,035	155,610	23,412	12,164	11,248	-319,233	-174,871	-144,362
Bikaner ...	150,108	78,047	72,061	16,858	8,532	8,326	-133,250	-69,515	-63,735
Jaisalmer ...	36,591	22,145	14,446	806	426	380	-35,785	-21,719	-14,066
Marwar ...	155,946	86,843	69,103	5,748	3,206	2,542	-150,198	-83,637	-66,561
Southern Division ...	65,131	30,142	34,989	28,427	13,870	14,557	-36,704	-16,272	-20,432
Mewar ...	50,363	22,825	27,528	13,290	6,647	6,643	-37,073	-16,178	-20,895
Banswara and Kusalgarh ...	2,719	1,327	1,392	1,336	676	660	-1,383	-651	-732
Partabgarh ...	8,141	4,014	4,127	5,777	2,124	3,653	-2,364	-1,890	-474
Dungarpur ...	818	372	446	600	326	274	-218	-46	-172
Sirohi ...	3,020	1,604	1,486	7,424	4,097	3,327	+ 4,334	+ 2,493	+ 1,841
Eastern Division ...	336,700	167,721	218,979	181,780	64,408	117,372	-204,920	-103,313	-101,607
Jaipur ...	149,664	76,717	72,947	20,900	8,533	11,964	-128,764	-67,781	-60,983
Kishangarh ...	9,258	3,483	5,775	6,627	2,185	4,442	-2,631	-1,298	-1,333
Lawa ...	...	...	...	25	8	17	+ 25	+ 8	+ 17
Alwar ...	58,063	20,940	37,123	37,549	10,843	26,706	-20,514	-10,097	-10,417
Bharatpur ...	79,043	28,478	50,565	49,054	17,138	31,916	-29,869	-11,340	-18,649
Dholpur ...	33,091	13,663	19,428	28,968	8,885	20,083	-4,123	-4,778	-615
Karauli ...	4,787	1,951	2,836	3,918	1,242	2,676	-869	-709	-160
Jhalawar ...	16,967	7,262	9,705	13,109	4,944	8,165	-3,858	-2,318	-1,540
Tonk ...	16,743	7,125	9,618	4,357	1,818	2,539	-12,386	-5,307	-7,079
Bundi ...	2,620	1,489	1,121	742	420	322	-1,878	-1,079	-799
Kotah ...	16,440	6,588	9,852	14,110	7,105	7,005	-2,330	-517	-2,847
Shahpura ...	24	15	9	2,421	884	1,537	+ 2,397	+ 869	+ 1,528
Rajputana, (unspecified)	105,507	66,255	39,252	...	...	...	-105,507	-66,255	-39,252

* Mewar Cols. 5 and 7 include 5, 5 British India, unspecified.

* Sirohi Cols. 5, 6, and 7 include 25, 16 and 9 British India, unspecified.

SUBSIDIARY TABLE IV.—(Continued.)

DIVISIONS AND STATES.	AJMER-MERWARA.							ANDAMANS.						
	EMIGRANTS TO		IMMIGRANTS FROM		NET GAIN OR LOSS (+) (-)			EMI-GRANTS TO		IMMIGRANTS FROM		NET GAIN OR LOSS (+) (-)		
	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.
1	11	12	13	14	15	16	17	18	19	20	21	22	23	24
RAJPUTANA ...	30,210	40,735	6,953	11,633	-52,359	-23,257	-29,102	94	15	1	...	-108	-93	-15
Western Division ...	10,814	14,025	659	1,057	-23,123	-10,155	-12,968	15	2	1	...	-16	-14	-2
Bikaner ...	143	108	120	103	-28	-23	-	5	5	1	...	-6	-5	-1
Jaisalmer ...	34	4	2	4	-32	-32	-	...	...	...	...	...	...	...
Marwar ...	10,637	13,913	537	950	-23,063	-10,100	-12,963	10	1	1	...	-10	-9	-1
Southern Division ...	4,092	7,453	1,649	2,327	-7,569	-2,443	-5,126	5	10	...	...	-15	-5	-10
Mewar ...	3,890	7,355	1,300	2,030	-7,915	-2,590	-5,325	...	2	...	...	-2	...	-2
Banswara & Kusalgarh ...	3	1	...	...	-4	-3	-1	...	...	...	...	...	...	...
Partabgarh ...	1	...	34	22	+55	+33	+22	5	8	...	...	-13	-5	-8
Dungarpur ...	16	2	4	...	-14	-12	-2	...	...	...	...	...	...	...
Sirohi ...	182	95	311	275	+309	+129	+189	...	...	...	...	...	...	...
Eastern Division ...	15,025	18,978	4,645	8,249	-21,109	-10,380	-10,729	69	2	...	...	-71	-69	-2
Jaipur ...	8,405	10,635	961	1,655	-16,124	-7,444	-8,980	35	...	...	...	-35	-35	...
Kishangarh ...	3,129	5,346	1,907	4,281	-2,287	-1,222	-1,065	...	2	...	...	-2	...	-2
Lawa ...	...	...	6	17	+23	+6	+17	...	...	...	...	...	...	...
Alwar ...	1,087	779	102	128	-1,636	-985	-651	4	...	...	...	-4	-4	...
Bharatpur ...	933	690	127	113	-1,383	-806	-577	18	...	...	...	-18	-18	...
Dholpur ...	61	74	16	34	-85	-45	-40	12	...	...	...	-12	-12	...
Karauli ...	88	62	9	6	-135	-79	-56	...	...	...	...	...	...	...
Jhalawar ...	28	31	65	34	+40	+37	+3	...	...	...	...	...	...	...
Tonk ...	581	731	133	180	-999	-448	-551	...	...	...	...	...	...	...
Bundi ...	533	433	216	119	-631	-317	-314	...	...	...	...	...	...	...
Kotah ...	180	197	384	217	+224	+204	+20	...	...	...	...	...	...	...
Shahpura ...	...	...	719	1,465	+2,184	+719	+1,465	...	...	...	...	...	...	...
Rajputana, (unspecified)	279	279	...	...	-558	-279	-279	5	1	...	...	-6	-5	-1

SUBSIDIARY TABLE IV.—(Contd.)

DIVISIONS AND STATES.		ASSAM.							BALUCHISTAN.				
		EMIGRANTS TO		IMMIGRANTS FROM		NET GAIN OR LOSS (+) (—)			EMIGRANTS TO		IMMIGRANTS FROM		NET
		Males.	Females.	M.	F.	Total.	M.	F.	M.	F.	M.	F.	Total.
1		25	26	27	28	29	30	31	32	33	34	35	36
RAJPUTANA.		7,278	2,058	6	2	-9,328	-7,272	-2,056	-1,087	47	48	9	-1,077
Western Division	...	...	...	4	1	+ 5	+ 4	+ 1	63	25	32	7	- 54
Bikaner	...	...	...	...	...	...	...	...	27	4	...	...	- 31
Jaisalmer	...	...	...	...	...	...	...	...	22	16	...	...	- 38
Marwar	...	...	...	4	1	+ 5	+ 4	+ 1	19	5	32	7	+ 15
Southern Division	...	...	...	...	...	...	...	...	8	5	12	1	...
Mewar	...	...	...	...	...	...	...	...	2	2	6	...	+ 2
Banswara and Kusalgarh	...	...	...	...	...	...	...	...	...	...	...	...	...
Partabgarh	...	...	...	...	...	...	...	...	...	...	...	...	...
Dungarpur	...	...	...	...	...	...	...	...	2	...	6	1	+ 5
Sirohi	...	...	...	...	...	...	...	...	4	3	...	...	- 7
Eastern Division	...	...	...	2	1	+ 3	+ 2	+ 1	896	14	4	1	- 905
Jaipur	...	...	...	...	1	+ 1	...	+ 1	363	4	2	1	- 364
Kishangarh	...	...	...	...	...	...	...	...	...	...	...	...	...
Lawa	...	...	...	...	...	...	...	...	...	...	...	...	...
Alwar	...	...	...	...	...	...	...	...	...	...	...	...	...
Bharatpur	...	...	...	...	...	...	...	...	136	3	2	...	- 137
Dholpur	...	...	...	...	...	...	...	...	371	6	...	...	- 377
Karauli	...	...	...	1	...	+ 1	+ 1	...	21	...	...	...	- 21
Jhalawar	...	...	...	...	...	...	...	...	...	...	...	...	...
Tonk	...	...	...	...	...	...	...	...	...	...	...	...	...
Bundi	...	...	...	1	...	+ 1	+ 1	...	5	1	...	...	- 6
Kotah	...	...	...	...	...	...	...	...	...	...	...	...	...
Shahpura	...	...	...	...	...	...	...	...	...	...	...	...	...
Rajputana, (unspecified)	...	7,278	2,058	...	...	-9,336	-7,278	-2,058	115	3	...	...	- 118

SUBSIDIARY TABLE IV.—(Contd.)

DIVISIONS AND STATES.		BERAR.							BOMBAY.	
		EMIGRANTS TO		IMMIGRANTS FROM		NET GAIN OR LOSS (+) (—)			EMIGRANTS TO	
		Males.	Females.	Males.	Females.	Total.	Males.	Females.	Males.	Females.
1		53	54	55	56	57	58	59	60	61
RAJPUTANA	...	19,178	9,929	3	6	-29,098	-19,175	-9,923	81,491	50,865
Western Division	...	...	...	1	3	+ 4	+ 1	+ 3	56,111	31,847
Bikaner	...	...	...	1	3	+ 4	+ 1	+ 3	1,633	1,022
Jaisalmer	...	...	...	...	...	...	...	...	15,329	8,647
Marwar	...	...	...	...	...	...	...	...	39,149	22,178
Southern Division	...	...	...	2	...	+ 2	+ 2	...	4,942	5,157
Mewar	...	...	...	1	...	+ 1	+ 1	...	2,841	2,691
Banswara and Kusalgarh	...	...	...	...	...	...	...	...	2	...
Partabgarh	...	...	...	...	...	...	...	...	874	1,064
Dungarpur	...	...	...	...	...	...	...	...	134	174
Sirohi	...	...	...	1	...	+ 1	+ 1	...	1,091	1,228
Eastern Division	...	...	...	...	3	+ 3	...	+ 3	3,680	1,747
Jaipur	...	...	...	...	...	...	...	...	3,199	1,573
Kishangarh	...	...	...	...	1	+ 1	...	+ 1	5	...
Lawa	...	...	...	...	...	...	...	...	...	...
Alwar	...	...	...	...	2	+ 2	...	+ 2	161	107
Bharatpur	...	...	...	...	...	...	...	...	256	42
Dholpur	...	...	...	...	...	...	...	...	...	...
Karauli	...	...	...	...	...	...	...	...	...	...
Jhalawar	...	...	...	...	...	...	...	...	5	...
Tonk	...	...	...	...	...	...	...	...	...	...
Bundi	...	...	...	...	...	...	...	...	17	15
Kotah	...	...	...	...	...	...	...	...	...	...
Shahpura	37	10
Rajputana, (unspecified)	...	19,178	9,929	-29,107	-19,178	- 9,929	16,758	12,114

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SUBSIDIARY TABLE IV.—(Contd.)

BALUCHISTAN.		BARODA STATE.							BENGAL.							
GAIN OR LOSS—(+) (—)		EMIGRANTS TO		IMMIGRANTS FROM		NET GAIN OR LOSS (+) (—)			EMIGRANTS TO		IMMIGRANTS FROM.		NET GAIN OR LOSS (+) (—)			
Males.	Females.	M.	F.	M.	F.	Total.	M.	F.	M.	F.	M.	F.	Total	M.	F.	
37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	
—1,039	—38	2,501	1,638	206	119	—3,814	—2,295	—1,519	27,822	12,751	508	376	—39,689	—27,314	—12,375	
—36	—18	1,453	994	4	2	—2,441	—1,440	—992	11,609	4,176	81	64	—15,640	—11,528	—4,112	
—27	—4	9	3	...	...	—12	—9	—3	8,815	3,433	47	42	—12,159	—8,768	—3,391
—22	—16	4	2	+	6	+	6	...	1	4	—1	—5	+	4
—13	—2	1,444	991	...	...	—2,435	—1,144	—991	2,788	743	33	18	—3,480	—2,755	—725
+	4	—4	549	346	115	61	—719	—431	—285	686	256	76	40	—826	—610	—216
+	4	—2	210	144	31	11	—312	—179	—133	212	72	10	3	—271	—202	—69
...	...	1	2	1	...	—2	...	—2	29	4	...	...	—33	—29	—4
...	...	72	52	5	1	—118	—67	—51	401	177	1	...	—577	—400	—177	
+	4	—1	39	22	2	—58	—37	—21	2	+	+	+	2
—4	—3	227	126	76	48	—229	—151	—78	41	3	65	35	+	+	+	32
—892	—13	391	222	87	56	—470	—304	—166	18,331	6,877	351	272	—19,605	—13,000	—6,605	
—361	—3	210	113	9	10	—304	—201	—103	12,601	6,736	157	106	—19,074	—12,444	—6,630	
...	...	...	1	...	4	+	3	...	23	15	4	6	—28	—19	—9
...	
—134	—3	10	...	4	3	—3	—6	+	3	171	41	62	32	—109	—9	
—371	—6	49	13	...	1	—61	—49	—12	208	48	47	49	—160	—161	+	1
—21	1	—1	...	—1	79	6	14	10	—61	—65	+	4
...	10	...	27	37	+	+	+	37
...	...	113	85	3	2	—193	—110	—83	4	...	8	4	+	+	+	4
—5	—1	1	1	3	3	+	4	+	2	+	7	4	—16	—19	+	3
...	...	5	6	—11	—5	—6	189	2	...	2	—189	—189
...	...	3	2	68	33	+	96	+	65	+	24	22	+	+	+	3
...	14	9	1	...	—22	—13	—9	...
—115	—3	108	76	...	...	—184	—108	—76	2,176	1,442	...	...	—3,618	—2,176	—1,442

SUBSIDIARY TABLE IV.—(Contd)

BOMBAY.					BURMA.						
IMMIGRANTS FROM		NET GAIN OR LOSS (+) (—)			EMIGRANTS TO		IMMIGRANTS FROM		NET GAIN OR LOSS (+) (—)		
Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.
62	63	64	65	66	67	68	69	70	71	72	73
4,774	4,245	—123,337	—76,717	—46,620	469	84	18	9	—526	—451	—75
1,123	941	—85,894	—54,988	—30,906	...	...	14	5	+ 19	+ 14	+ 5
68	36	— 2,551	— 1,565	— 986	...	...	13	4	+ 17	+ 13	+ 4
192	224	— 23,560	— 15,137	— 8,423	...	...	...	...	...	...	...
863	681	— 59,783	— 38,286	— 21,497	...	...	1	1	+ 2	+ 1	+ 1
3,109	2,926	— 4,064	— 1,833	— 2,231	...	...	2	...	+ 2	+ 2	...
959	451	— 4,122	— 1,882	— 2,240	...	...	...	...	...	...	...
132	185	+ 315	+ 130	+ 185	...	...	...	...	...	...	...
30	17	— 1,891	— 844	— 1,047	...	...	...	...	...	...	...
188	237	+ 117	+ 54	+ 63	...	...	...	...	...	...	...
1,800	2,036	+ 1,517	+ 709	+ 808	...	...	2	...	+ 2	+ 2	...
542	378	— 4,507	— 3,138	— 1,369	...	...	2	4	+ 6	+ 2	+ 4
193	123	— 4,456	— 3,006	— 1,450	...	...	2	1	+ 3	+ 2	+ 1
28	12	+ 35	+ 23	+ 12	...	...	...	...	...	...	...
...
32	19	— 217	— 129	— 88	...	...	...	3	+ 3	...	+ 3
85	80	— 133	— 171	+ 38	...	...	...	...	...	...	...
8	2	+ 10	+ 8	+ 2	...	...	...	...	...	...	...
1	5	+ 1	+ 4	+ 5	...	...	...	...	...	...	...
44	13	+ 57	+ 44	+ 13	...	...	...	...	...	...	...
17	15	...	...	...	...	...	...	...	...	...	...
7	10	+ 17	+ 7	+ 10	...	...	...	...	...	...	...
95	86	+ 134	+ 58	+ 76	...	...	...	...	...	...	...
32	13	+ 45	+ 32	+ 13	...	...	...	...	...	...	...
...	...	— 28,872	— 16,758	— 12,114	469	84	...	...	—553	— 469	— 84

SUBSIDIARY TABLE IV.—(Contd.)

DIVISIONS AND STATES.	CENTRAL INDIA AGENCY.							CENTRAL PROVINCES.	
	EMIGRANTS TO		IMMIGRANTS FROM		NET GAIN OR LOSS (+) (—)			EMIGRANTS TO	
	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Males.	Females.
1	74	75	76	77	78	79	80	81	82
RAJPUTANA ...	81,651	91,685	19,891	31,982	— 121,463	— 61,760	— 59,703	15,139	11,529
Western Division ...	17,392	18,925	169	114	— 36,034	— 17,223	— 18,811	5,970	4,586
Eikaner	362	767	26	25	— 1,078	— 336	— 742	734	545
Jaisalmer	501	281	18	19	— 745	— 483	— 262	291	137
Marwar	16,529	17,877	125	70	— 31,211	— 16,404	— 17,807	4,945	3,904
Southern Division ...	16,378	18,567	4,916	7,380	— 22,649	— 11,462	— 11,187	2,255	2,107
Mewar	12,534	14,257	2,288	3,240	— 21,263	— 10,546	— 11,017	2,114	2,023
Banswara and Kusalgarh ...	1,289	1,378	360	457	— 1,850	— 929	— 921	...	...
Partalgarh	2,371	2,681	1,877	3,564	+	389	+	883	135
Dungarpur	180	247	111	25	— 291	— 69	— 222	1	...
Sirohi	4	4	280	94	+	366	+	90	4
Eastern Division ...	42,680	50,315	14,806	24,488	— 53,701	— 27,874	— 25,827	5,405	3,766
Jaipur	15,059	13,072	554	615	— 26,932	— 14,505	— 12,427	4,434	3086
Kishangarh	183	319	45	40	— 417	— 138	— 279	35	30
Lawa ... ..	...	...	1	...	+	1	+	...	...
Alwar	1,307	847	182	204	— 1,768	— 1,125	— 643	170	75
Bharatpur	1,083	2,287	252	318	— 2,800	— 831	— 1,969	157	71
Dholpur	4,455	4,269	2,884	5,978	+	138	+	1,709	39
Karauli	1,375	2,292	884	1,950	— 833	— 491	— 342	...	...
Jhalawar	7,092	9,558	4,092	7,737	— 4,821	— 3,030	— 1,821	1	...
Tonk	5,798	8,148	872	1,765	— 11,309	— 4,926	— 6,383	344	258
Bundi	623	437	122	163	— 775	— 501	— 274	...	...
Kotah	5,705	9,086	4,832	5,661	— 4,298	— 873	— 3,425	225	217
Shahpura ... ..	...	...	86	27	+	113	+	27	...
Rajputana (Unspecified) ...	5,201	3,878	...	...	— 9,079	— 5,291	— 3,878	1,509	1,070

SUBSIDIARY TABLE IV.—(Contd.)

DIVISIONS AND STATES.	HYDERABAD (DECCAN.)							KASHMIR.	
	EMIGRANTS TO		IMMIGRANTS FROM		NET GAIN OR LOSS. (+) (—)			EMIGRANTS TO	
	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Males.	Females.
1	95	96	97	98	99	100	101	102	103
RAJPUTANA ...	8,786	5,072	18	50	— 13,727	— 8,705	— 5,022	122	77
Western Division	49	28	+	77	+	28	73
Bikaner	60	45
Jaisalmer
Marwar	49	28	+	77	+	28	18
Southern Division	20	12	+	32	+	12	1
Mewar
Banswara and Kusalgarh
Partalgarh	6	...	+	6	+	6	1
Dungarpur	9	7	+	16	+	9	...
Sirohi	5	5	+	10	+	5	...
Eastern Division	12	10	+	22	+	10	26
Jaipur	21	3
Kishangarh
Lawa
Alwar	9	9	+	18	+	9	1
Bharatpur	4	2
Dholpur	3	1	+	4	+	3	...
Karauli
Jhalawar
Tonk
Bundi
Kotah
Shahpura
Rajputana (Unspecified) ...	8,786	5,072	— 13,858	— 8,786	— 5,072	17	14

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SUBSIDIARY TABLE IV.—(Contd.)

CENTRAL PROVINCES.					COORG.						
IMMIGRANTS FROM		NET GAIN OR LOSS. (+) (—)			EMIGRANTS TO		IMMIGRANTS FROM		NET GAIN OR LOSS. (+) (—)		
Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.
83	84	85	86	87	88	89	90	91	92	93	94
197	165	— 26,306	— 14,942	— 11,364	14	1	..	...	— 15	— 14	— 1
44	31	— 10,481	— 5,926	— 4,555	...	...	...	...	...	...	...
22	21	— 1,236	— 712	— 524	...	...	...	...	...	...	...
13	5	— 410	— 278	— 132	...	...	...	...	...	...	...
9	5	— 8,835	— 4,936	— 3,899	...	...	...	...	...	...	...
38	35	— 4,289	— 2,217	— 2,072	...	...	...	...	...	...	...
11	10	— 1,116	— 2,103	— 2,013	...	...	...	...	...	...	...
...
3	1	— 211	— 132	— 79	...	...	...	...	...	...	...
...	...	— 1	— 1	...	...	...	...	...	...	...	...
24	24	+ 39	+ 19	+ 20	...	...	...	...	...	...	...
115	99	— 8,957	— 5,290	— 3,667	...	...	...	...	...	...	...
16	22	— 7,482	— 4,418	— 3,064	...	...	...	...	...	...	...
4	6	— 55	— 31	— 24	...	...	...	...	...	...	...
...
5	8	— 232	— 165	— 67	...	...	...	...	...	...	...
12	12	— 204	— 145	— 59	...	...	...	...	...	...	...
10	6	— 51	— 23	— 22	...	...	...	...	...	...	...
...
5	11	+ 14	+ 4	+ 10	...	...	...	...	...	...	...
5	...	— 397	— 339	— 258	...	...	...	...	...	...	...
1	...	+ 1	+ 1	...	...	...	...	...	...	...	...
57	33	— 352	— 168	— 184	...	...	...	...	...	...	...
...	1	+ 1	...	+ 1	...	...	...	...	...	...	...
...	...	— 2,579	— 1,509	— 1,070	14	1	...	...	— 15	— 14	— 1

SUBSIDIARY TABLE IV.—(Continued.)

KASHMIR.					MADRAS.						
IMMIGRANTS FROM		NET GAIN OR LOSS. (+) (—)			EMIGRANTS TO		IMMIGRANTS FROM		NET GAIN OR LOSS (+) (—)		
Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.
104	105	106	107	108	109	110	111	112	113	114	115
63	26	— 110	— 59	— 51	1,190	298	117	62	— 1,309	— 1,073	— 236
20	4	— 104	— 58	— 46	157	45	4	2	— 196	— 153	— 43
1	...	— 104	— 59	— 45	3	...	2	2	+ 1	— 1	+ 2
...
19	4	...	+ 1	— 1	154	45	2	...	— 197	— 152	— 45
8	5	+ 12	+ 7	+ 5	3	...	35	24	+ 56	+ 32	+ 24
6	5	+ 11	+ 6	+ 5	3	...	3	...	...	...	...
...
...	...	— 1	— 1	...	...	...	...	...	...	...	...
...
2	...	+ 2	+ 2	...	...	...	32	24	+ 56	+ 32	+ 24
35	17	+ 13	+ 9	+ 4	82	8	78	36	+ 24	— 4	+ 28
11	7	— 6	— 10	+ 4	78	8	29	22	— 35	— 49	+ 14
2	2	+ 4	+ 2	+ 2	...	...	1	...	+ 1	+ 1	...
...
10	...	+ 7	+ 9	— 2	2	...	2	...	...	...	...
3	1	— 8	— 1	— 7	...	...	10	...	+ 9	+ 8	...
4	7	+ 11	+ 4	+ 7	...	...	19	3	+ 22	+ 19	+ 3
...
...	...	...	...	...	...	...	1	...	+ 1	+ 1	...
2	...	+ 2	+ 2	...	...	...	...	...	...	...	...
...
3	...	+ 3	+ 3	...	...	...	16	6	+ 22	+ 16	+ 6
...	...	...	...	...	...	...	...	4	+ 4	...	...
...	...	— 31	— 17	— 14	948	245	...	...	— 1,193	— 948	— 245

SUBSIDIARY TABLE IV—(Contd.)

DIVISIONS AND STATES.	MYSORE.							PUNJAB.	
	EMIGRANTS TO		IMMIGRANTS FROM		NET GAIN OR LOSS. (+) (-)			EMIGRANTS TO	
	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Males.	Females.
1	116	117	118	119	120	121	122	123	124
RAJPUTANA	582	85	32	21	— 614	— 550	— 64	118,902	149,859
Western Division	412	53	8	7	— 450	— 404	— 46	72,253	72,540
Bikaner ...	...	...	7	6	+ 13	+ 7	+ 6	60,622	61,224
Jaisalmer ...	...	...	...	1	+ 1	...	+ 1	5,826	5,234
Marwar ...	412	53	1	...	— 464	— 411	— 53	6,795	6,082
Southern Division	73	5	3	5	— 70	— 70	...	544	363
Mewar ...	60	4	2	3	— 59	— 58	— 1	390	287
Banswara and Kusalgarh	...	...	...	...	...	...	...	2	6
Partabgarh ...	...	...	...	...	...	...	...	144	65
Dungarpur ...	...	...	...	...	...	...	...	...	1
Sirohi ...	13	1	1	2	— 11	— 12	+ 1	8	9
Eastern Division	13	7	21	9	+ 5	+ 3	+ 2	43,412	75,186
Jaipur ...	18	7	7	3	— 15	— 11	— 4	20,829	28,189
Kishangarh ...	...	...	...	...	...	...	...	21	15
Lawa ...	...	...	...	...	...	...	...	...	...
Alwar ...	...	...	...	...	...	...	...	14,843	32,676
Bharatpur ...	...	...	...	...	...	...	...	7,349	14,011
Dholpur ...	...	...	...	...	...	...	...	146	88
Karauli ...	...	...	...	...	...	...	...	36	18
Jhalawar ...	...	...	3	6	+ 9	+ 3	+ 6	5	3
Tonk ...	...	...	...	...	...	...	...	125	141
Bundi ...	...	...	1	...	+ 1	+ 1	...	16	16
Kotah ...	...	...	10	...	+ 10	+ 10	...	42	29
Shahpura ...	...	...	...	...	...	...	...	...	...
Rajputana (Unspecified)	79	20	...	...	— 99	— 79	— 20	1,693	1,765

SUBSIDIARY TABLE V.

IMMIGRATION PER 10,000 OF POPULATION.

DIVISIONS AND STATES.	BORN IN INDIA.				BORN IN ASIA BEYOND INDIA.		Born in other continents.	PERCENTAGE OF IMMIGRANTS TO TOTAL POPULATION.		
	In natural Divisions or States where enumerated	In other States in Rajputana	In States or Provinces adjacent to Rajputana.	In other Provinces in India.	In countries adjacent to India.	Other Asiatic countries.		Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
RAJPUTANA	9,759	...	233	2	1	...	...	2.41	1.78	3.10
Western Division	9,797	112	89	2	...	...	...	2.03	1.69	2.40
Bikaner ...	9,396	325	285	3	1	...	...	6.13	5.21	7.08
Jaisalmer ...	9,212	678	106	4	...	...	...	7.87	4.13	12.23
Marwar ...	9,866	104	29	1	...	...	...	1.34	1.03	1.69
Southern Division	9,653	155	186	4	1	...	1	3.47	3.19	3.77
Mewar ...	9,751	119	128	1	1	...	...	2.49	2.34	2.66
Banswara and Kusalgarh...	9,882	37	81	...	...	...	...	1.19	1.22	1.14
Partabgarh ...	8,240	642	1,107	4	7	...	...	17.60	14.10	21.10
Dungarpur ...	9,872	59	57	3	9	...	...	1.27	1.40	1.15
Sirohi ...	8,622	883	456	23	3	...	10	13.78	12.46	15.25
Eastern Division	9,506	81	321	2	...	...	...	4.05	2.75	5.74
Jaipur ...	9,738	183	77	2	...	...	...	2.62	1.79	3.55
Kishangarh ...	7,842	1,430	725	3	...	...	...	21.58	13.01	30.83
Lawa ...	5,706	4,209	94	...	...	...	...	42.94	24.59	60.10
Alwar ...	8,837	710	451	2	...	...	...	11.62	6.72	16.96
Bharatpur ...	8,591	626	781	2	...	...	...	14.09	9.87	18.95
Dholpur ...	8,680	251	1,066	3	...	...	...	13.20	7.63	19.80
Karauli ...	8,672	1,078	246	4	...	...	...	13.28	7.97	19.62
Jhalawar ...	7,535	1,011	1,449	5	...	...	...	24.64	18.97	30.77
Tonk ...	8,078	1,616	302	2	2	...	...	13.22	13.26	25.55
Bundi ...	9,242	715	43	7.58	5.82	9.48
Kotah ...	9,314	427	254	5	6.86	6.83	6.90
Shahpura ...	8,339	1,094	566	1	16.61	11.64	22.01

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SUBSIDIARY TABLE IV.—(Continued.)

PUNJAB.					UNITED PROVINCES OF AGRA AND OUDH.						
IMMIGRANTS FROM		NET GAIN OR LOSS (+) (—)			EMIGRANTS TO.		IMMIGRANTS FROM		NET GAIN OR LOSS (+) (—)		
Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.
125	126	127	128	129	130	131	132	133	134	135	136
28,777	48,626	— 191,358	— 90,125	— 101,233	54,637	72,102	28,751	45,832	— 52,156	— 25,886	— 26,270
8,456	8,163	— 123,174	— 64,797	— 64,377	9,703	8,342	1,495	819	— 15,731	— 8,208	— 7,523
7,715	7,771	— 106,370	— 52,917	— 53,453	5,624	4,909	510	313	— 9,710	— 5,114	— 4,596
181	109	— 10,770	— 5,645	— 5,125	133	127	15	12	— 236	— 121	— 115
560	233	— 12,034	— 6,235	— 5,799	3,943	3,396	970	494	— 5,735	— 2,973	— 2,812
1,689	724	+ 1,501	+ 1,145	+ 356	606	715	2,180	1,003	+ 1,862	+ 1,574	+ 288
891	405	+ 619	+ 591	+ 118	569	701	1,139	480	+ 349	+ 570	— 221
164	16	+ 172	+ 162	+ 10	1	1	19	2	+ 19	+ 18	+ 1
98	16	— 95	— 46	— 49	10	...	70	32	+ 92	+ 60	+ 32
3	...	+ 2	+ 3	— 1	...	...	3	1	+ 4	+ 3	+ 1
533	287	+ 803	+ 525	+ 278	23	13	949	488	+ 1,398	+ 923	+ 475
18,632	39,739	— 60,227	— 24,780	— 35,447	42,686	61,844	25,076	44,010	— 35,444	— 17,610	— 17,834
4,456	7,332	— 37,230	— 16,373	— 20,857	11,465	9,521	2,539	2,036	— 16,411	— 8,926	— 7,485
39	16	+ 19	+ 18	+ 1	87	47	155	74	+ 95	+ 68	+ 27
...	...	...	...	...	...	...	1	...	+ 1	+ 1	...
9,027	24,239	— 14,253	— 5,816	— 8,437	3,048	2,593	1,406	2,059	— 2,176	— 1,642	— 534
4,418	7,758	— 9,184	— 2,931	— 6,253	18,043	33,589	12,184	23,583	— 15,670	— 5,861	— 9,806
68	32	— 134	— 78	— 56	8,850	14,962	5,858	14,010	— 3,944	— 2,992	— 952
43	26	+ 15	+ 7	+ 8	437	464	278	652	+ 29	+ 159	+ 188
100	59	+ 151	+ 95	+ 56	19	27	623	299	+ 876	+ 604	+ 272
191	129	+ 54	+ 66	+ 12	228	322	587	443	+ 480	+ 359	+ 121
11	2	— 19	— 5	— 14	133	227	62	26	— 272	— 71	— 201
264	136	+ 329	+ 222	+ 107	370	292	1,352	811	+ 1,501	+ 982	+ 519
15	10	+ 25	+ 15	+ 10	1	...	31	17	+ 47	+ 30	+ 17
...	...	— 2,468	— 1,693	— 1,765	1,642	1,201	...	...	— 2,843	— 1,642	— 1,201

SUBSIDIARY TABLE VI.

EMIGRATION PER 10,000 OF POPULATION.

DIVISIONS AND STATES.	ENUMERATED IN				PERCENTAGE OF EMIGRANTS TO POPULATION BORN IN STATE.		
	Province, Division or State where born.	Other States of Rajputana.	Provinces adjacent to Rajputana.	Other provinces in India.	Total.	Males.	Females.
1	2	3	4	5	6	7	8
RAJPUTANA	9,134	...	743	123	87	8.3	9.1
Western Division	8,686	143	1,070	101	13.1	13.2	13.1
Bikaner	7,743	139	1,925	193	22.6
Jaisalmer	6,414	114	3,427	45	35.9
Marwar	9,015	216	665	74	9.5
Southern Division	9,439	137	383	41	5.6	4.8	6.4
Mewar	9,323	210	423	44	6.8
Banswara and Kusalgarh	9,741	97	160	2	2.6
Partabgarh	8,270	162	1,391	177	17.3
Dungarpur	9,769	150	75	6	2.3
Sirohi	9,659	117	193	31	3.4
Eastern Division	9,275	60	611	54	7.2	5.9	8.7
Jaipur	9,044	434	426	96	9.6
Kishangarh	8,438	467	1,083	12	15.6
Lawa	9,537	463	...	...	4.6
Alwar	8,891	404	698	7	11.1
Bharatpur	8,323	455	1,207	15	16.8
Dholpur	8,567	228	1,199	6	14.3
Karauli	8,831	806	312	1	11.2
Jhalawar	7,669	416	1,892	23	23.3
Tonk	8,139	684	1,132	45	18.6
Bundi	9,176	672	140	12	8.2
Kotah	9,480	213	298	9	5.2
Shahpura	9,838	156	...	6	1.6

SUBSIDIARY TABLE VII.
VARIATION IN MIGRATION SINCE 1891.

DIVISIONS AND STATES.	PERCENTAGE OF STATE BORN.		PERCENTAGE OF INCREASE OR DECREASE AMONG.	
	Born in State. 1901	Born in State. 1891	State Born.	Total Population.
1	2	3	4	5
RAJPUTANA ...	97.59	96.56	— 18.05	— 18.91
Western Division ...	97.97	96.13	— 23.95	— 24.23
Bikaner ...	93.87	89.71	— 23.49	— 29.73
Jaisalmer ...	92.13	86.44	— 32.41	— 26.59
Marwar ...	98.66	97.02	— 21.89	— 23.44
Southern Division ...	96.53	92.76	— 32.36	— 34.35
Mewar ...	97.51	94.63	— 38.59	— 40.40
Banswara and Kusalgarh ...	98.81	94.89	— 7.41	— 11.12
Partabgarh ...	82.40	71.68	— 32.05	— 40.87
Dungarpur ...	98.73	91.58	+ 9.64	+ 1.63
Sirohi ...	86.22	82.04	— 13.60	— 17.78
Eastern Division ...	95.95	94.55	— 8.26	— 9.61
Jaipur ...	97.38	94.72	— 3.49	— 5.85
Kishangarh ...	78.42	75.24	— 24.17	— 27.52
Lawa ...	57.06	56.58	— 19.83	— 20.51
Alwar ...	88.38	85.21	+ 11.92	+ 7.91
Bharatpur ...	85.91	85.57	— 1.75	— 2.13
Dholpur ...	86.80	84.49	— .55	— 3.18
Karauli ...	86.72	85.25	+ 1.86	+ .13
Jhalawar ...	75.36	79.75	— 75.19	— 40.32
Tonk ...	80.78	74.79	— 21.59	— 27.95
Bundi ...	92.42	86.19	— 37.91	— 42.08
Kotah ...	93.14	85.03	+ 13.40	— 24.19
Shahpura ...	83.39	73.70	— 24.14	— 32.95

SUBSIDIARY TABLE VIII.

COMPARISON OF ACTUAL AND ESTIMATED POPULATION.

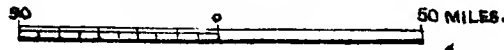
DIVISIONS AND STATES.	Actual population by Census 1901.	Population estimated from rate of increase 1881-1891.	Actual enumerated population by Census 1891.
1	2	3	4
RAJPUTANA ...	9,723,301	12,100,817	11,990,504
Western Division ...	2,593,562	3,507,812	3,475,834
Bikaner ...	584,627	839,609	831,955
Jaisalmer ...	73,370	116,766	115,701
Marwar ...	1,935,565	2,551,437	2,528,178
Southern Division ...	1,502,234	2,310,199	2,289,139
Mewar ...	1,030,212	1,744,601	1,728,697
Banswara and Kusalgarh ...	165,350	187,755	186,043
Partabgarh ...	52,025	88,784	87,975
Dungarpur ...	100,103	99,354	98,448
Sirohi ...	154,514	189,705	187,976
Eastern Division ...	5,627,505	6,282,806	6,225,531
Jaipur ...	2,658,666	2,849,946	2,823,966
Kishangarh ...	90,970	126,671	125,516
Lawa ...	2,671	3,391	3,360
Alwar ...	828,487	774,850	767,786
Bharatpur ...	626,665	646,194	640,303
Dholpur ...	270,973	282,465	279,890
Karauli ...	156,786	158,028	156,587
Jhalawar ...	90,175	152,487	151,097
Tonk ...	143,330	200,764	198,934
Bundi ...	171,227	298,395	295,675
Kotah ...	544,879	725,384	718,771
Shahpura ...	42,676	64,231	63,646

COLUMN 3.—The rate of increase has been assumed to be 9.2 per 1,000 which is the rate given for the whole of India in the last column of Table XII. in Mr. Hardy's Note on the Census of 1891. Vital statistics are not available except for very limited areas. No estimate of the population can therefore be made from the birth and death-rates.

THE RAJPUTANA AGENCY

MAP SHOWING THE VARIATION IN POPULATION SINCE 1891.

SCALE OF MILES



DECREASE SHOWN THUS

PERCENTAGE

0 TO 5

5 TO 10

10 TO 20

20 TO 25

25 TO 30

30 TO 40

40 TO 45

INCREASE SHOWN THUS

PERCENTAGE

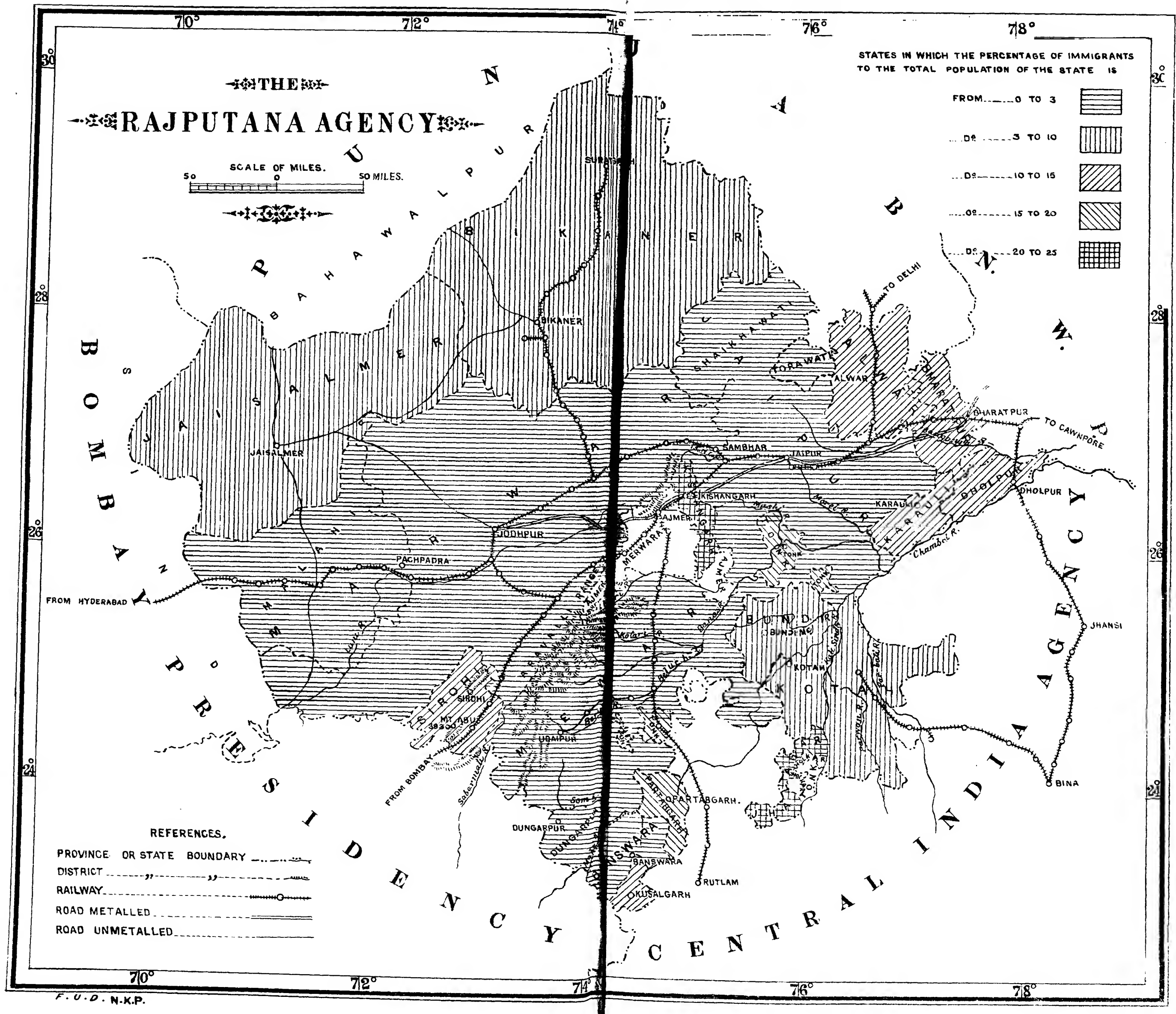
0 TO 5

5 TO 10

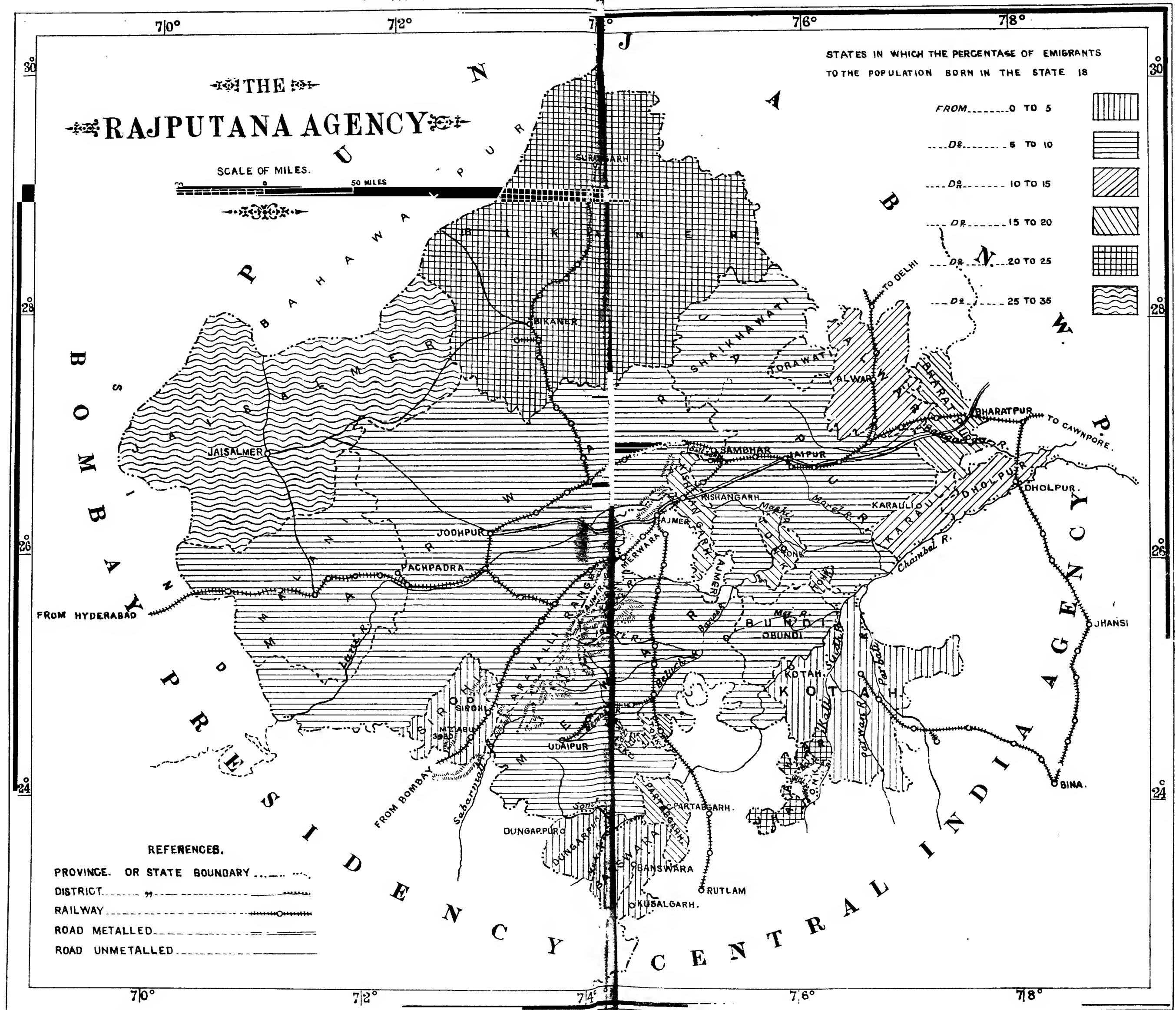
REFERENCES.

- PROVINCE OR STATE BOUNDARY.....
- DISTRICT.....
- RAILWAY.....
- ROAD METALLED.....
- ROAD UNMETALLED.....

MAP
SHOWING THE IMMIGRATION INTO EACH STATE OF RAJPUTANA.



SHOWING THE EMIGRATION FROM EACH STATE OF RAJPUTANA.



CHAPTER III.

Religion and Sect.

(TABLE VI.)

67. Table VI shows the distribution by religion of the population of each of the States in Rajputana. The religions returned are ten in number, namely, Hindu, Musalman, Jain, Animistic, Christian, Sikh, Arya, Parsi, Brahmo and Jew. No attempt was made to record the sects of Hindus firstly because the great majority of the Hindus either have no sect, or, if they have, do not know what their sect is; and secondly because no political or social importance attaches, at present, in Rajputana to such sectarian details. Musalmans are classified as Sunnis, Shiahs, and Wahabis or Ahl-i-hadis, and Jains as Svetambaras, Digambaras, and Dhundias. The denominations of the Christians, classified as European and Allied Races, Eurasians, and Natives, are shown in Table XVII.

Religions returned.

68. Before proceeding to discuss the statistics relating to these religions it will be convenient to give a brief account of some of the creeds the first four of which contain between them no less than 99·93 per cent. of the population : the total followers of the remaining faiths aggregating under 6,000 persons.

ACCOUNT OF THE CHIEF RELIGIONS.

69. Sir Alfred Lyall has characterised the present state of Hinduism as “a tangled jungle of disorderly superstitions, ghosts and demons, demigods, and deified saints; household gods, tribal gods, local gods, universal gods, with their countless shrines and temples, and the din of their discordant rites; deities who abhor a fly’s death, those who still delight in human victims, and those who would not either sacrifice or make offering—a religious chaos throughout a vast region never subdued or levelled (like all Western Asia) by Mahomedan or Christian monotheism.” The extreme difficulty of differentiating between the many shades and diversities of the forms of faith which are included in the conventional term Hinduism and of educing an exact definition of what constitutes Hinduism is recognised by all enquirers on the subject. M. Barth, one of the most recent historians of the religions of India writes—“At the present time it is next to impossible to say exactly what Hinduism is, where it begins and where it ends. Diversity is its very essence, and its proper manifestation is “sect,” sect in constant mobility and reduced to such a state of division that nothing similar to it was ever seen in any other religious system. In the past this dividing process was doubtless carried on to a less degree; still, however far we go back, we are led to fancy, if we do not find a state of things which must have more or less resembled what we witness to-day.”

Hinduism.

(Asiatic Studies page 2, Chapter 1).

70. The uncertainty which attaches to the details of the present condition of Hinduism extends also to its origin. All that can safely be said is that it sprung from the later Brahmanism which in its turn was developed from the Vedic religion. Monier Williams believes that the cause of its inception was “because something more was needed for vast populations naturally craving for personal objects of faith and devotion, than the merely spiritual pantheistic creed

Origin of modern Hinduism.

of Brahmanism.” And he goes on to say that “the chief point which characterises Hinduism and distinguishes it from Brahmanism is that it subordinates the purely spiritual Brahman, with its first manifestation Brahma, to the personal deities Siva and Vishnu or to some form of these deities, while it admits of numerous sects, each sect exalting its own God to the place of the Supreme.”

Vitality of Hinduism.

71. Whatever uncertainty there may be regarding its origin there can be none in respect to its extraordinary vitality, due perhaps to the social institution of caste as well as to the facility with which it includes or at least tolerates all beliefs which do not directly deny Hinduism, which is graphically described by M. Barth in the introduction to his work, in these words:—
 “Among all the kindred conceptions that we meet with, there is not another which has shown itself so vigorous, so flexible, so apt as this to assume the most diverse forms, and so dexterous in reconciling all extremes, from the most refined idealism to the grossest idolatry; none has succeeded so well in repairing its losses; no one has possessed in such a high degree the power of producing and reproducing new sects, even great religions, and of resisting, by perpetual regeneration in this way from itself, all the causes which might destroy it, at once those due to internal waste and those due to external opposition.”

Barth's Religions of India.

Possessing such marvellous elasticity it is not surprising that we find from the Census returns that under the term Hinduism are included practically all forms of religion native to India—except those followed by the forest tribes which have been returned as Animistic, and the later reforming creeds of the Arya and Brahmo Samajs which were recorded separately to ascertain what, if any, progress they have made—as distinct from the younger religions which developed in the train of Brahmanism such as Buddhism, Jainism and Sikhism, and from the foreign importations of Islam and Christianity.

The beliefs of the ordinary Hindu

(Wilson's Sinsu Settlement Report.)

72. With an indefinite knowledge of the religion it is perhaps rash to venture to express an opinion as to the actual belief of the ordinary Hindu, but from personal enquiries and from information kindly given by the Census Superintendents of the different States it appears that Mr. Wilson's description of the belief of the ordinary Hindu peasant in the Punjab accurately represents the working belief of his neighbour in Rajputana except in the important particular with respect to belief in the transmigration of souls. Mr. Wilson writes:—“the ordinary Hindu has practically no belief in the transmigration of souls, but has a vague idea that there is a future life in which those who are good in this world will be happy in a heaven (*Sarg*), while those who are bad will be wretched in a hell (*Narak*).” In this part of India, however, the peasant firmly believes in the transmigration of souls and frequently consults a *Joshi* both as to his former and future incarnations, being especially anxious to learn whether his actions are likely to ensure him a happy and prosperous existence in his next life or whether his evil deeds will outweigh his good actions and it will be his fate to be born again as a donkey or other despised and hardly used animal. His fee to the *Joshi* is not uncommonly regulated by the favourableness or otherwise of the answer he receives as to his probable future state. Mr. Wilson's remarks regarding the ordinary Hindu's moral feelings and instincts are, however, very apposite and are reproduced:—“His

devotional offerings to demons, saints and godlings are meant rather to avert temporal evils or secure temporal blessings than to improve his prospects of the life to come. He has an idea that sin (Pâp) will bring evil on him and his fellows in this life as well as after death. His instincts as to good and evil are much the same as the ordinary European moral distinctions, only they do not take so wide a range; instead of extending to the whole human race, or to the whole nation or sect, they extend only to his own tribe, or village or family. He thinks it wrong to tell a lie unless perhaps to benefit a relative or friend; he thinks it wicked to injure a man unless he has been injured by him, or to cheat another unless he thinks that that other would cheat him if he got the chance; or to take a bribe without giving the promised consideration for it. He believes vaguely that it is good for him to meditate on the deity, and to show that he is not forgetting him, he mutters "Ram, Ram, Ram," or repeats the name of some other Hindu god when he gets up in the morning, and if he is piously inclined, at other times also, in season and out of season. Notwithstanding all the numerous saints and deities whom he endeavours to propitiate, he has a vague belief that above all there is one Supreme God whom he calls Narayan or Parmeshar, who knows all things and by whom all things were made, and who will reward the good and punish the bad both in this life and in the life to come."

73. Although, as previously mentioned, no general record of the very numerous sects of Hindus was attempted the following account of an interesting local sect called Dadupanthis, who are found mostly in the Jaipur and Marwar States, is reproduced from the Rajputana Census Report of 1891, supplemented by further information which has been supplied by the Census Superintendent of the Jaipur State:—Dadu the founder of the Dadupanthi sect was the son of a Nagar Brahman and was born at Ahmedabad in 1544, A. D. He is said to have received divine inspiration at an early age. Renouncing the world, he left his home and proceeded to Bali in Marwar where he stayed for some time. He subsequently went to Kishangarh and from thence to Sambhar. From Sambhar the fame of his virtues reached Maharaja Bhagwan Dass of Amber who invited him to his capital and treated him with much distinction. Dadu is also said to have been summoned to Delhi by Akbar, and to have greatly impressed the Emperor with the tenets of his creed which he expounded to him. There are various stories of wonderful acts which he is believed to have performed at Delhi. He died near the lake at Naraina in the Jaipur State in the year 1603 A. D.

Sect of Dadupanthis.

The cardinal points of his teaching are:—

- (I) The equality of all men.
- (II) Strict vegetarianism.
- (III) Total abstinence.
- (IV) Lifelong celibacy.

His precepts which number 5,000 are embodied in a book called the "Bani"—kept in a sanctuary known as the Dadu-dwara—which is to the Dadupanthi what the Granth is to the Sikh.

Dadu at his death left many followers and disciples, but only 52 of his disciples adopted successors who became the founders of the 52 "Thambas" or

“ Gaddis ” now found in Jaipur, Marwar, Bikaner, and Alwar—the most important of which are in Jaipur.

Subsequently the Dadupanthis were divided into two sects (i) the Virektas who profess to have entirely renounced the world and its pleasures, who live on alms and spend their time in contemplation and in imparting the teachings of Dadu to others, and who are usually distinguishable by a strip of red cloth, which they wear. (ii) Sadhus or Swamis among whom is the particular section called Naga derived from the Sanskrit *Nagna* naked, said to have been applied to them because of the scantiness of the *Dhoti* which they used to wear. The Nagas owe their origin to Sundar Dass, a Rajput of Bikaner who, when advanced in years, became Dadu's disciple. The story is that when he approached the sage he laid his sword and shield at his feet but Dadu told him to take them up and use them as he need not give up his military calling. He received an allowance from Maharaja Bhagwan Dass and soon collected round himself a body of other soldier saints. The Nagas are now a purely military class who form a militia in the service of the Maharaja of Jaipur and are noted for their fidelity to the Darbar. They are quartered in different parts of the State, their chief centres being Udaipur, Lalsote, Chandsen and Newai, and are paid in cash for their services. Their Mahants have villages assigned to them. Strict celibacy being enjoined, the Dadupanthis recruit their numbers by adoption from all but the lowest classes of Hindus and Musalmans. In the case of Nagas the adopted boys are at once trained in the profession of arms and thus develop into men of fine physique. In Marwar there is said to be a sub-division of Dadupanthis called “Gharbaris” who marry but these “Gharbaris” are not recognised in Jaipur as true Dadupanthis.

Bishnois.

74. The important community of Bishnois, originally a religious sect, who are chiefly found in the Western Division are said to no longer admit converts, and to have become a distinct caste : an account of them will be found in the Chapter on Caste.

Jasnathis.

Among the Jats of Marwar and Bikaner there is a local sect called Jasnathi after their founder Jasnath who lived in A. D. 1448. They intermarry with other Jats and differ chiefly in that they bury their dead instead of burning them.

Islam.

75. The Mahomedan religion was introduced into Rajputana by the early Mahomedan invaders beginning with Mahmud of Ghazni, and obtained most converts in the reigns of the Emperors Ala-ud-din, Firoz Shah Tughlak, and Aurangzeb, who, in their fierce bigotry, forcibly compelled large numbers to adopt the faith of Islam on pain of persecution and confiscation of property. The general tenets of the faith are too well-known to require exposition here, but the following is a brief account of the three sects of Sunnis, Shiahs and Wahabis or Ahl-i-hadis which were recorded in the Census Schedules :—

Sunnis and Shiahs.

The separation of Mahomedanism into the sects of Sunni and Shiah dates from about a century and a half after the death of Mahomet.

The Sunnis follow the *Sunnat* or customs and traditions of the faith and are divided into four schools the Hanifi, the Shafai, the Maliki, and the Hambali.

The Shiahs reject the *Sunnat* and maintain that the *Imamat* or temporal and spiritual leadership over the faithful was vested by divine right, after the

death of the prophet, in Ali and after him in his two sons Hasan and Hussain, and add to the Mahomedan formula of belief the words "Ali is the Caliph of God." They regard as usurpers the first three Imams, Abu Bakr, Umar and Usman, and hate the memory of the Ummeyid Caliphs who wrested the Caliphate from Ali. The Mahomedans in Turkey, India and Afghanistan are mostly Sunnis. The chief seat of the Shiah is Persia.

To the uninitiated, Sunnis are distinguishable from Shiahs by their attitude when praying. Sunnis pray with one hand placed over the other on the front of the body ; Shiahs keep both hands depressed by the sides. The Sunnis observe only the tenth day of the Muharram ; the Shiahs observe the first ten days of the Muharram and carry about *taziahs* meant to represent the tombs of Hasan and Hussain, with lamentation and mourning. Many Sunnis, however, in Rajputana, take part now-a-days in the procession of the *taziahs*. Shiahs cannot carry out *jihad* or sacred war in the hope of gaining paradise unless the true Imam is present. Sunnis can perform *jihad* without any such restriction.

76. This sect derives its name from Mahomed-bin-Abdul Wahab, an Arab of the Tumin tribe who was born in Nejd in Arabia about 691 A. D. The following account of the doctrines of the Wahabis, which are said to have been introduced into India by one Sayad Ahmad Shah of Rae Bareilly, is taken from the Punjab Census Report of 1881:—

Wahabis or Ahl-i-hadis.

"The Wahabis are Musalman purists. They accept the six books of traditions as collected by the Sunnis, but reject the subsequent glosses of the fathers and the voice of the church, and claim liberty of conscience and the right of private interpretation. They insist strongly upon the unity of God, which doctrine they say has become endangered by the reverence paid by the ordinary Musalman to Mahomet, to the Imams and to saints, and forbid the offering of prayer to any prophet, priest, or saint, even as a mediator with the Almighty. They condemn the sepulchral honours paid to holy men, and illumination of, visits to, and prostration before their shrines, and even go so far as to destroy the domes erected over their remains. They call the rest of the Mahomedans *Mashrik* or "those who associate another with God," and strenuously proclaim that Mahomet was a mere mortal man. They disallow the smoking of tobacco as unlawful, and discountenance the use of rosaries or beads. Apparently they insist much upon the approaching appearance of the last Imam Mahdi preparatory to the dissolution of the world. Politically their most important and obnoxious opinion is that they are bound to wage war against all infidels ; but it is doubtful whether the Wahabis within British territory are as fanatical in this respect as their brethren elsewhere. The orthodox deny them the title of Musalman."

It is but fair to the sect to mention that their modern leaders declare that they are bound to wage war only against infidels who refuse liberty of conscience to Musalmans.

77. Many of the descendants of the old converts still retain their ancient Hindu customs and ideas. The local saints and deities are regularly worshipped, the Brahman officiates at all family ceremonial side by side with the Musalman priest, and if in matters of creed they are Mahomedans in matters of form they are Hindus. It is said that religious teachers have become more numerous among them and that there are signs, such as their beginning to observe the

Musalman converts.

Ramzan feast and to say their prayers, that they are gradually becoming more strict in their religious observances.

Jainism.

78. The date of the origin of Jainism is uncertain but the best modern opinion holds that it was antecedent to Buddhism—which it closely resembles in the two chief points of its doctrine, the idea of the world, and the philosophy of life—although its appearance as a religion in its present form and its scriptures are of a later date than Buddhism and the Buddhist sacred writings.

Like the Buddhists, the Jains are Atheists. They deny a creator. They believe the world to be eternal and they do not admit the possibility of a perfect being from all time. The Jin or Arhat or Tirthankar became perfect: he was not born perfect. In one essential point, however, their doctrine differs from that of Buddhism. The Jains believe in the eternity of the soul, while the Buddhists conceive that the end is extinction. In commenting upon this difference M. Barth writes—"it is not the fact of existence which is evil in the eyes of the Jainas; it is life which is bad; and Nirvana is with them, not the annihilation of the soul, but rather its deliverance and its entry into a blessedness that has no end."

The Jins or Arhats or Tirthankars which the Jains reverence are 24 in number. These Tirthankars succeeded one another at immense intervals of time—their stature and age always diminishing—from the first Rishab Nath, who is believed to have been 3,000 feet high and to have lived an incredible number of years, to the last Mahavir whose stature was about 10 feet six inches and who attained Nirvana when he was 72 years of age.

Five of these Tirthankars only are usually worshipped, namely, the first Rishab Nath, the sixteenth Shanti Nath, the twenty-second Nem Nath, the twenty-third Paras Nath, and the twenty-fourth Mahavir; and of these five, Paras Nath is perhaps the more universally revered. Prayers are ordinarily offered to Shanti Nath when plague or other contagious disease is prevalent. There is a tradition that plague was raging throughout the land just before the birth of Shanti Nath and that it ceased when he was born. The Jains believe that strict devotion to Shanti Nath will safeguard them from the ill effects of epidemic disease.

Rishab Nath—locally known as Rikab Nath—is supposed by Hindus to have been an incarnation of Vishnu, and Hindus as well as Jains worship his image in the temple of Rishab Nath in the South-west of Mewar about 10 miles from the Cantonment of Kherwara. The image is also worshipped by the Bhils under the name of Kâlâji. Tradition relates that the effigy of Rishab Nath in this temple was discovered buried in the ground, close to the site subsequently selected for the temple, by a devout Mahajan to whom the existence of the image was revealed in a dream. Other places of pilgrimage of the Jains are the shrines situated on the mountain of Samet in Behar, Mount Abu in Rajputana, and the Satroonja and Girnar hills in Kathiawar. Mahavir has a sanctuary at Papapuri in Behar where he is believed to have departed this world. In addition to the reverence paid to the Tirthankars, some of the less strictly orthodox Jains, now-a-days, make offerings and devotion to certain Hindu deities, such as Debi, whose images are sometimes to be seen in the courtyards of the shrines containing the effigies of the great Jain saints.

The Jains reject the Veda of the Brahmans and do not observe *Sraddh* for the propitiation of the spirits of their ancestors and deceased relations. They believe that the soul is immortal and that it assumes various material forms in different ages according to its actions (Karma) until salvation (Nirvana) is ultimately attained. The means of attaining Nirvana constitute the *tri-ratna* or the three jewels: the first faith (*Samyak Darshan*) or faith in the Tirthankar; the second science (*Samyak Gyan*) or knowledge of his doctrine; the third good conduct (*Samyak Charitra*) or the strict observance of his precepts. These precepts are:—

- (i.) Not to kill.
- (ii.) Not to lie.
- (iii.) Not to steal.
- (iv.) To be chaste in thought, word and deed.
- (v.) To desire nothing immoderately.

Jains abstain absolutely from all kinds of flesh but the more strict carry their observance of the first of the precepts mentioned above to a preposterous extent; they will not drink water before straining it nor eat after the sun is down; some even wear a piece of cloth or muslin over their mouths to prevent the risk of their swallowing small insects; and a sect of devotees carry a brush with which they sweep the ground before treading on it. Their philosophy which is one of probabilities, and which maintains that we can neither affirm nor deny anything of an object absolutely, has earned for them from the Brahmans the name of *Syadvadi* or “those who say perhaps,” in distinction to the designation of *Cunyavadi* or “those who affirm the void” applied to the Buddhists.

79. The Jains have two classes—the Yatis or Sadhus, ascetic and celibate devotees, and the Sarawaks or laity. During the life of Mahavir they were merely a religious society but, some time after this last Tirthankar attained Nirvana, both classes, the ascetic devotees and the laity, became divided into two main sects the Svetambara or white clothed, and the Digambara (sky-clad) or naked.

Sects of the Jains.

Svetambara and Digambara.

The former, because of the greater wealth of its members, holds, now-a-days, perhaps the first rank, but the Digambara is the more orthodox sect and has preserved the religion in more of its original purity.

The Svetambaras decorate with jewels the images of the Tirthankars, while the Digambaras keep their images unadorned.

The ascetics of the former are clothed, while the Digambara ascetics are supposed to reject clothing, but as a matter of fact they now wear coloured raiment which they only throw aside when receiving or eating food. The Svetambaras believe that women are capable of arriving at the state of beatitude, but the Digambaras hold that women cannot attain to *Nirvana*. The Svetambara ascetic will eat out of a dish and from the hand of any Hindu; but the Digambara devotee will only receive his food in his hand from another of the faith. On the other hand, the latter denies the importance of the brush which the Svetambara considers an essential accompaniment to the character of a devotee. The Oswals, the Sri-Mals, the Sri-Sri-Mals and the Porwals belong to the Svetambara sect. The Khandelwals, Saraogis, Humars, and Jain Agarwals, are Digambaras.

Each of these two main sects is further divided into three sub-sects: the Svetambara into Samvaigis, Dhundias or Baistolas, and Terapanthis, or Bikampanthis; the Digambara into Bispanthis, Terahpanthis, and Gumanpanthis. Of the Digambara sects the Bispanthis are regarded as orthodox Digambaras of whom the Terahpanthis are a dissenting branch.

Dhundia.

80. The only one out of these six sub-divisions which was separately recorded in the Census Schedules was the Dhundia sub-sect of the Svetambaras.

The reason for recording this sect separately was a desire to ascertain whether its numbers were decreasing to the extent believed by local opinion. The members of this sub-sect obtained the name of Dhundia from their living in ruins (*dhund*) because of the persecution they met with from the orthodox. Mr. Ibbetson states "it was with these ascetics that the practice of hanging a cloth or *patti* before the mouth originated; and they carry their regard for animals to extremes, teaching that no living thing should be interfered with, that a cat should be permitted to catch a mouse or a snake to enter the cradle of a child." Dhundias are celibate devotees and females are admitted into the order. They renounce idols and live by begging, but will refuse to accept anything they believe to have been purchased solely for them. They boil their water before drinking it and will not eat fresh vegetables or fruit; they bury the leavings of their meals. They neither shave nor bathe, they walk barefoot and wear a white cloth which they tear up when dirty or old, but which they will never wash. They do not go out at night and will not burn lights.

Animism.

81. Animism has been defined by Dr. Tiele to be "the belief in the existence of souls and spirits of which only the powerful—those on which man feels himself dependent and before which he stands in awe—acquire the rank of divine beings and become objects of worship. These spirits are conceived as moving freely through earth and air, and, either of their own accord, or because conjured by some spell and thus under compulsion appearing to man (*spiritism*). But they may also take up their abode, either permanently or temporarily, in some object, whether lifeless or living it matters not, and this object, as endowed with higher power, is then worshipped or employed to protect individuals or communities (*Fetishism*). Spiritism, essentially the same as what is now called spiritualism, must be carefully distinguished from Fetichism, but can only rarely be separated from it."

Such is the general conception of Animism, but, for those members of the forest tribes Bhils, Grassias, etc., who are not locally recognised to be Hindus, Musalmans, Christians, etc., by religion, and to whose religious beliefs the term has been applied, the definition is hardly wide enough because it is the custom of these people to propitiate all the spirits of the dead to prevent their doing evil: for they believe that if they were to omit these ceremonies the unpropitiated spirit will assuredly cause trouble and misfortune to befall them. The propitiation generally takes the form of a single set of ceremonies two or three days after death with an offering of rice and sometimes liquor, and not of prolonged or continuous worship. The process of Hinduising has been in progress among the forest tribes for a long time, and the distinction

between the tribal forms of faith and the lower developments of Hinduism, especially among those who live near and are in constant contact with the villagers of the plains, is so faint that the record we have got, though valuable for the statistics it gives us of the sexes, ages, and civil conditions of the forest and hill tribes, can hardly be supposed to really represent the number of persons who might properly be classed as Animistic.

82. The foundation of the creed of the Bhils who are by far the most numerous and important of the forest tribes seems to be a vague pantheism in which all nature is believed to be pervaded by spiritual powers some of the most prominent and powerful of which are personified and propitiated by small offerings. Although their religious practices vary among the different tribes most of the Bhils in the Southern Division look upon the Jain god Rishab Nath or Rikhabdeo, whom they worship under the name of Kâlâji, as the most powerful of all the deities, and an oath, taken after drinking saffron from the temple of Rishab Nath mixed with water, is the most binding they can take. Among the numerous other deities whom they worship are Mahadeo, Devi, Hanuman, and Bhairon. They frequently erect on the hilltops, to the spirits of departed relatives, cairns of stones on which they place rude images of the horse, burn small oil lamps, and sometimes hang pieces of cloth. The figures, representing the horse, have holes in them through which the spirits of the deceased are supposed to enter and then travel up to heaven where the horse is presented to the local deity. Goats and male-buffaloes are also sacrificed as propitiatory offerings. Bhils are very superstitious and pay great regard to omens often giving up an undertaking if the signs are unfavourable. They have a firm belief in ghosts, departed spirits, and witchcraft; and witchfinders (*Bhopas*) are still to be found in the large Bhil pals. The Holi, Dasera, and Dewali festivals are strictly kept, especially the first which is the occasion of much feasting and drunkenness.

83. The sect of Arya Samajis was founded by Dayanand Saraswati, a Brahman of Kathiawar. This remarkable man, one of the great teachers who have endeavoured to rid Hinduism of the gross idolatry which has enveloped the old faith taught in the Vedas, was born in 1824 A. D. Early in life, he became convinced of the uselessness of worshipping idols and determined to devote himself to reform the doctrine followed by the great mass of the people of India. After leaving his home he travelled over the greater part of Northern India disputing and teaching, and died at Ajmer in 1883, leaving several works in which the system of interpreting the Vedas which he initiated is explained, and the Arya religion is contrasted with others. He also left money to be spent in publishing the Vedas, in sending out missionaries, and in educating poor people in India in the principles of the Arya religion.

Arya Samaj.

84. The creed of the Arya Samaj is based on the revelation of God in the Vedas and in Nature; and the Vedas are therefore interpreted so as to agree with the proved results of Natural Science. The members of the Arya Samaj consider that the original four Vedas are the only authoritative scriptures and they consequently reject the 18 Puranas and regard the Brahmanas, the Darshanas, and the Upanishads as authoritative only in so far as they expound the meaning of the Vedas and are not contradictory thereto. Dayanand writes—"the Vedas are revealed by God. I regard them as self evident truth,

Tenets of the Aryas.

admitting of no doubt and depending on the authority of no other book, being represented in Nature, the kingdom of God."

The Arya doctrines have been formulated in the following ten somewhat wide and indefinite propositions which are taken partly from the Census Report of 1891 of the United Provinces of Agra and Oudh and partly from an address delivered by the Vice-President of the Calcutta Arya Samaj, published in the *Arya Patrika* of the 15th February 1902:—

- (1) God is the first Cause of all things knowable, and the fountain of all true knowledge.
- (2) Worship is due to God alone who is All-truth, All-knowledge, All-beatitude, Incorporeal, Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable, without a Beginning, Incomparable, the Support and the Lord of all, All-pervading, Omniscient, Imperishable, Immortal, Fearless, Eternal, Holy, and the maker of the universe.
- (3) The Vedas are the books of true knowledge, and it is the paramount duty of every Arya to read or hear them read; to teach and preach them to others.
- (4) An Arya should always be ready to accept truth and renounce untruth when discovered.
- (5) His actions should be guided by what he deems to be right after very careful consideration.
- (6) The primary object of the Samaj is to do good to the world by improving the physical, intellectual, spiritual, moral and social condition of mankind, (*i. e.*, without distinction of creed, colour, or caste.)
- (7) An Arya should treat everyone with affection, justice, and due regard to his merit.
- (8) He should endeavour to diffuse knowledge and dispel ignorance.
- (9) He should not be content with his own improvement, but must regard it as included in the improvement of others, (*i. e.*, he should strive to improve others.)
- (10) In matters affecting the general social well-being of the race he ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters he is free to act in his own way.

The teachings of science are accepted as facts but all superstitious beliefs regarding the influence of the heavenly bodies or other natural phenomena on the course of events are rejected.

The Aryas believe that cremation, vegetarianism, and abstinence from spirituous liquor is enjoined by the Vedas, and that they were enjoined to a large extent on purely hygienic grounds. They consider *Sradh* or propitiatory rites for the dead to be futile. They condemn infant marriage and encourage widow re-marriage. They discourage bathing in sacred streams, pilgrimages, the use of beads and other practices of popular Hinduism. They admit into membership persons of all castes and in theory hold that the true Brahman is one who is at heart a Brahman, that the Vedas were not revealed for the benefit and use of one class only, and that all castes are equal before God. They recognise, however, the existence of the ancient fourfold classification of the people and the social relations dependent on

caste. They condemn cow-killing, not because they profess any reverence for the cow, but on account of its special usefulness, and in the anti-cow-killing agitation of some years past, the local Samajes took a somewhat prominent part. The Samaj is supposed to keep aloof from all political movements but this rule of the society appears to have been overlooked at times by some individual preachers. It busies itself with education, especially female education, and endeavours to promote orphanages, dispensaries, and all kinds of philanthropic institutions.

Although the statistics show that it has increased, proportionately, to a considerable extent, its numbers are still very small and it is impossible to say whether it will succeed in elevating itself to a position of greater importance than that attained by many of the innumerable sects into which Hinduism is divided.

85. The Brahmo Samaj Sect was founded in 1828 A. D. by a Bengali, Raja Ram Mohun Roy, who believed that the true interpretation of the Vedas enjoined belief in one God, and endeavoured to induce his fellow-countrymen to renounce idolatry. After his death the leadership of the society passed to Debandra Nath Tagore and shortly afterwards the infallibility of the Vedas began to be questioned. The Sect subsequently became divided into two parties the *Adi* or ancient Samaj and the *Nava Bidhan* or new dispensation. The head of this last mentioned party was Babu Keshab Chunder Sen under whose guidance caste restrictions were laid aside and the authority of the Vedas finally discarded.

Brahmo Samaj.

The numbers of the sect in Rajputana are very small and there is no indication that its doctrines are likely to spread to any extent among the mass of the people.

STATISTICS OF RELIGION

86. Subsidiary Table I, affixed to this Chapter, shows the number of persons returning each religion in 1891 and 1901, the proportion in 10,000 of the population of the followers of each religion in those years, and the net variation since 1891.

General distribution of the population by religion.

The table could not be carried back to 1881 when the first Census of Rajputana was taken because in that year the Tonk districts situated in Central India were included in the totals of the Tonk State and the statistics of the followers of each of the main religions in these districts are not available. Moreover, in 1881 the Animistic faith was not recorded, the statistics of the Gwalior and Indore State districts in Mewar were not included in the returns, and a considerable number of people were shown under the indefinite term "others."

87. Almost the entire population follows one of the four main religions, Hindu, Musalman, Jain, Animistic and the number of followers of the other faiths is very small. The Hindus greatly predominate throughout the Province and amount to over eight millions or 83 per cent. of the total population. They outnumber the adherents of all the other creeds by nearly 5 to 1. There are nearly 9 Hindus to every Musalman, over 23 to every Jain, over 22 to every Animist, and 2,848 to every Christian. The Musalmans number 924,656 souls and are to the Jains and Animists in the ratios of 27 to 10 and a little over 25 to 10 respectively, while they outnumber the Christians in the proportion of 325 Musalmans to every Christian. Taking the figures of the

three sects of Musalmans recorded in Imperial Table VI, we find that the Sunnis number 898,766 souls or 97 per cent. of the total Musalmans, and the Shiahhs 21,155 or a little over 2 per cent. Most of the Shiahhs are Bohra and Khoja traders from Bombay with a few Moghals and immigrants from Upper India. There are only 4,735 persons who have returned their sect as Wahabi or Ahl-i-hadi, and almost all of these are residents in Marwar.

The Jains number 342,595 persons and are divided between the three sects shown in Table VI as follows :—

Swetambaras 155,681 or 45 per cent., Digambaras 111,614 or nearly 33 per cent. and Dhundias 75,300 or 22 per cent.

The number of the Dhundias is much larger than was anticipated and the sect is evidently not decreasing as rapidly as was believed.

The number of persons returned as of Animistic forms of faith is 360,543. The difficulty of distinguishing between the creeds of the forest tribes and the lower developments of Hinduism has already been pointed out, and it is doubtful whether any useful purpose is served by the attempt to do so.

The followers of all the other creeds aggregate less than 6,000, of which the Christians number 2,840.

Distribution of Religions
by Divisions and
States.

88. Subsidiary Table II shows the proportions which the followers of each of the main religions bear to the total population of each Division and State. The relative distribution of the religions in 1891 is also shown in Subsidiary Table II which could not be carried back to the first Census taken in 1881 for the reasons already given, and because the figures of the adherents of the various religions in Kotah and Jhalawar could not be adjusted to suit the altered areas of these States.

Diagram No. 3 illustrates the proportions of the followers of the four main religions. The number of persons returned as belonging to other religions is too small to be shown in the Diagram.

Hindus.

89. The proportion of Hindus is highest in the Eastern Division where they form 87 per cent. of the population. In the Western Division they aggregate 83 per cent. and in the Southern Division 69 per cent. of the inhabitants. The lower proportion in the Southern Division is due to its large percentage of Animists.

Taking the States in order of prevalence of Hinduism, we find that Hindus form over 90 per cent. of the population in Karauli, Dholpur, Bundi, Jaipur and in the Shahpura Chiefship. They include over 80 per cent. of the total inhabitants of Kotah, the Lawa Estate, Kishangarh, Jhalawar, Bikaner, Marwar and Bharatpur; and over 70 per cent. of the people of Tonk, Mewar, Alwar, Sirohi and Jaisalmer. In the lesser States of the Southern Division which contain a large Bhil population whose religion has been classed as Animistic, the percentage of Hindus varies from 61 in Partabgarh to 31 per cent. in Banskara including Kusalgarh.

Musalmans.

90. The Musalmans are relatively most numerous in the Eastern Division where they amount to over 11 per cent. of the population. In the Western Division they form 9 per cent. and in the Southern only 4 per cent. of the population. Their proportion is highest in the Jaisalmer State where over one-fourth

of the inhabitants follow the faith of Islam. Most of these are the descendants of Rajputs who were converted to Mahomedanism in the time of the Delhi Emperors. In Alwar the Musalmans form nearly one-fourth, and in Bharatpur 18 per cent. of the total population. Both these States possess a large number of Meos. In Tonk—the only Mahomedan State in Rajputana—the proportion of Musalmans is a little over 19 per cent., and in Bikaner 11 per cent. of the population. Their numbers are relatively insignificant in the States of the Southern Division.

The Sunnis greatly predominate in all States. The Shiahhs are chiefly found in Marwar, Mewar, Bharatpur and Dungarpur. In the last mentioned State they form nearly 40 per cent. of the total Musalman population. This high proportion is due to a celebrated Bohra shrine near a village called Galiakote which is annually visited by a considerable number of Bohras. The Wahabis, as already stated, are nearly all to be found in Marwar.

91. The Jains are strongest in the Southern Division and least numerous in the Eastern.

Jains

Their proportion is highest in Sirohi where they form just over 11 per cent. of the population, and lowest in Karauli and the Eastern States bordering on the Gangetic Provinces.

The Svetambara sect is most numerous in the States of the Western Division and in Mewar and Sirohi of the Southern Division.

The Digambaras largely exceed the Svetambaras in Jaipur, Bundi, Alwar, Banswara and Dungarpur. The Dhundias are to be found chiefly in Marwar, Mewar, Bikaner and Kishangarh.

92. The Animists are only found in any strength in the States of the Southern Division.

Animists.

Their proportion is highest in Banswara, including Kusalgarh, where they form 63 per cent. of the population. In Dungarpur their proportion is nearly 34 per cent., in Partabgarh 22 per cent., in Mewar 13 per cent., and in Sirohi nearly 12 per cent. of the total inhabitants.

93. Owing to the large reduction of the population caused by the severe famine and subsequent terribly fatal epidemic of malarial fever it is impossible to judge with any degree of accuracy, from a comparison between the present proportions and those existing in 1891, what progress has been made of late years by the chief religions.

Relative progress of each Religion since 1891.

The figures show that in every 10,000 of the population the Hindus have decreased from 8,500 to 8,320, while the Musalmans have increased from 827 to 951, the Jains from 348 to 352 and the Animists from 321 to 371.

Part of the decrease among the Hindus and the entire increase among the Animists is due to the fact that a large number of Bhils who have been returned as Animists were classed as Hindus in 1891.

The Musalmans probably do actually increase at a relatively higher rate than the Hindus. The age-tables show that the proportion of children under 5 years of age is 9.03 among Hindus and 10.87 among Musalmans, and it would appear that even if more Musalman children are not born than Hindu, a larger proportion survives. Marriage is easier for the Musalman. A Musalman girl usually marries at a later date than a Hindu girl and the probabilities of her becoming a mother and having healthy

children are therefore greater. Moreover, if she becomes a widow she is not debarred from marrying again as are the Hindu widows of the higher castes. Circumstances are therefore in favour of a proportionately larger number of children being born and surviving among the Musalmans than among the Hindus. The chief cause, however, of the difference between the relative proportions of the Hindus and Musalmans as they are now and as they were in 1891 is undoubtedly due to the famine. The great mass of the poorer and lower classes are Hindus ; the proportion of fairly well-to-do people is higher among the Musalmans than among the Hindus ; and the former are not obliged to practise the same restrictions as to diet as have their Hindu neighbours. The effect of the famine must therefore have been felt more severely by the Hindus, and this is clearly borne out by the percentages of variation since 1891 of the followers of the two religions, for the actual decrease among the Hindus has been 20·63 per cent. as against a decrease of 6·73 per cent. among the Musalmans.

Decrease among Hindus.

94. The proportional decrease among the Hindus has been largest in the Southern Division, more especially in Dungarpur, Sirohi and Banswara including the Kusalgarh chiefship. The principal cause of the decrease has already been mentioned, namely, the return on the present occasion of a considerable number of Animists who, at the last Census, were included among the Hindus. Partabgarh in this Division is the only State in which the proportion of Hindus has increased.

In the Western Division Marwar shows a decrease of over 3 per cent. and Bikaner and Jaisalmer of over 2 per cent. each. In Marwar a large number of Bhils were classed as Hindus in 1891 and that classification is the principal cause of the proportional decrease which is now shown.

Among the States of the Eastern Division the greatest decrease has been in Jhalawar where it amounts to nearly 6 per cent. In Tonk the decrease is over 4 per cent. and in Kotah over 3 per cent.

Proportionate increase among Musalmans.

95. The Musalmans have increased proportionately in all three Divisions. Their progress has been greatest in the States of Alwar, Bharatpur, and Tonk in the Eastern Division. In Bikaner they show a substantial proportional increase, but in Jaisalmer their ratio has scarcely changed.

The decline in the lesser States of the Southern Division is due to a reduction in the number of *Wilayatis* employed for police and other purposes.

Progress among Jains.

96. The Jains are numerically strongest in Marwar in the Western Division, but their proportion to the followers of other religions is greatest in the Southern Division where they have increased from 574 to 655 in every 10,000 of the population. In the Eastern Division their actual strength has decreased owing to loss of numbers in Bharatpur, Dholpur and the small Thakurate of Lawa, but their proportion to the followers of other religions is the same as in 1891. Their relative position in the various States has scarcely altered since 1891; they are still proportionately most numerous in Sirohi and most scarce in Karauli.

Condition of Animism.

97. The Animists are naturally mostly found in the Southern Division, the home of the Bhils. In 1891 they were only shown by 3 States and one Estate whereas they have been returned now by 10 States and the chiefship of Kusalgarh. According to the actual figures given in the Census Report

of 1891 the proportion of Animists has increased, but this increase is fictitious and entirely due—as previously mentioned—to the fact that a large number of Bhils (over 130,000), were classed as Hindus in 1891. If these Bhils are deducted from the total of the Hindus and added to the number of Animists returned in 1891 the present ratio of the followers of the aboriginal forms of belief will show a decrease instead of an increase, and this is undoubtedly the true condition of Animism which is rapidly becoming absorbed into the broad fold of Hinduism.

98. There has been an increase in the growth of the reforming Sects. The Aryas number 632 as against 371 in 1891. The progress of this reforming creed has been most marked in Kotah, Shahpura and Bharatpur. These States which did not return a single Arya in 1891 now show respectively 193, 70 and 58 Aryas. They have declined considerably in Marwar where they were most numerous in 1891, but it is not improbable that at this Census some Aryas returned their religion as Hindu and that their number is really greater than that recorded. In Jaipur they have also diminished in strength.

Progress of Reforming Sects.

The Brahmo Samajists who were not returned in 1891 now number 124 souls. They are found almost entirely in Marwar.

99. The distribution of the Christians by States and their variation since 1881 is shown in Subsidiary Table III. The total number of Christians is 2,840 which is an increase of 985 or 53 per cent. on the figures of the last census, and more than double the number returned in 1881.

Christians.

The largest Christian community is to be found in Jaipur where Presbyterian and Roman Catholic Missions have been established for many years. Next to Jaipur comes Sirohi with its Railway population and Abu where there is a comparatively large number of Europeans. Then in order come Kotah, Mewar, Marwar, Alwar, Bharatpur and Bikaner. In the other States the numbers are small. Bundi returns 1 Christian and in Jaisalmer and Banswara the Christian religion is unrepresented. The increase has been most marked in Kotah, Jaipur, Mewar, Bharatpur and Bikaner. In Kotah the increase is entirely among the Native converts, many of whom were doubtless gained during the famine. The rise in Bikaner seems due to the extension of the Jodhpur-Bikaner Railway and the larger railway staff employed on this section.

100. Subsidiary Table IV gives the distribution of the Christians by Race and Denomination.

With respect to race the Christians have been divided into three main groups. Europeans and allied Races, Eurasians and Natives. Under the first are included Australians, Americans, and six Armenians. Out of the total number of 2,840 Christians, 969 belong to the first group, 503 are Eurasians and 1,368 are Natives. The Europeans and Eurasians have increased since 1891 by over 21 per cent., and the Native Christians by over 111 per cent. The Europeans consist chiefly of military and civil employés of the State and those engaged on railways and their families and have increased at about double the rate of the Eurasian population. The large increase in the Native Christians is due partly to births amongst the Native Christian population existing at the last Census but chiefly to missionary enterprise which received a great impetus

during the famine of 1899-1900 when the various missionary societies opened refuges for orphans and other destitute persons.

101. The Denominations entered in Subsidiary Table IV are those which were prescribed for use in Imperial Table XVII. The actual designations returned in the Schedules, with their figures, are given in Subsidiary Table V.

Anglican Communion.

102. The most numerous body is the Anglican Communion which numbers 984 or nearly 35 per cent. of the total Christians, and which consists mostly of Europeans and Eurasians. Under the heading Anglican Communion are included the Anglican Church, the Church of England, the Episcopal Church of America, and 16 persons who returned their denomination as Protestant.

Nearly all the members of the Anglican Communion belong to the Church of England which numbers 960. Sirohi returns 338, Jaipur 334 and the States of Mewar, Marwar, Alwar, Bharatpur and Bikaner over 30 each.

Roman Catholic.

103. Next come the Roman Catholics who number 747 or 26 per cent. of the Christians. They are strong in Jaipur 264, and in Sirohi 220. In Marwar there are 68, in Mewar 62, and 43 in both Alwar and Bharatpur.

Presbyterian

104. The Presbyterians, 616, who amount to over 21 per cent. of the Christian population, include also those who returned their denomination as Church of Scotland and Free Church. They are mostly natives and they are strongest in Kotah 333, Mewar 99, Jaipur 71, Marwar 57, and Alwar 42. In all these States there are missions established. The figures of Kotah are remarkable. Only 2 Presbyterians were actually returned by Kotah in 1891, and, even if we assume that all the 51 Native Christians whose sect was unspecified at that Census were Presbyterians, the rise to 333 is equivalent to an increase of 528 per cent.

Methodists and other Denominations.

105. The Methodists, 307, or a little over 10 per cent. of the Christians, are also mostly Native converts. Their strength is greatest in Jaipur where they number 221. In Bikaner there are 41 and in Sirohi 18.

The Baptists, 63, are chiefly found in Alwar.

The figures of the other denominations are:—Armenians 3, Congregationalist 1, Greek 1, Indefinite beliefs 3, Lutheran 5, Minor Denominations 4, Quaker 1, and Salvationist 6. The number of Christians who did not return any sect is 99.

106. In 1891, in the Native States the denominations of the Native Christians were only recorded for those Natives living within railway limits. No comparison of the relative increase of the different denominations is therefore possible.

107. Subsidiary Table VI shows the percentages of the followers of each main religion living in towns and villages. From this we see that the Christians are mostly confined to the towns; next come the followers of the various minor religions such as Arya and Parsi comprised in the term "Others;" then the Musalmans; then the Jains; then the Hindus; and lastly the Animists. But although the relatively low proportion of 12 per cent. only of the Hindus live in towns, no less than 70 per cent. of the urban population are followers of this religion. In the Tonk city alone do the Musalmans outnumber the Hindus. The Animists are naturally almost wholly rustics.

Subsidiary Table I.
GENERAL DISTRIBUTION OF POPULATION BY RELIGION.

RELIGION.	1901.		1891.		Percentage of variation Increase (+) or Decrease (—)	Net variation 1891—1901.
	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.		
1	2	3	4	5	6	7
Hindu	8,089,513	8,320	10,192,458	8,500	— 20·63	— 2,102,945
Musalman	924,656	951	991,351	827	— 6·73	— 66,695
Jain	342,595	352	417,618	348	— 17·96	— 75,023
Animistic	360,543	371	385,480	321	— 6·47	— 24,937
Christian	2,840	3	1,855	2	+ 53·10	+ 985
Sikh	2,054	2	1,116	1	+ 84·05	+ 938
Arya	632	1	371	...	+ 70·35	+ 261
Parsi	339	...	238	...	+ 42·44	+ 101
Brahmo	124	...	...	...	...	+ 124
Jew	5	...	15	...	— 66·66	— 10
No Religion ... ..	...	...	2	...	...	— 2

Subsidiary Table II.
DISTRIBUTION OF RELIGIONS BY NATURAL DIVISIONS AND STATES

DIVISIONS AND STATES.	HINDUS.		MUSALMANS.		JAINS.		ANIMISTS.		OTHERS.	
	Proportion per 10,000 in		Proportion per 10,000 in		Proportion per 10,000 in		Proportion per 10,000 in		Proportion per 10,000 in	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11
Western Division	8,296	8,603	903	831	624	563	169	...	8	3
Bikaner	8,442	8,714	1,130	962	400	316	...	...	28	8
Jaisalmer	7,086	7,324	2,542	2,545	161	131	211	...	...	...
Marwar	8,298	8,625	772	709	710	664	218	...	2	2
Southern Division	6,927	7,393	395	345	655	574	2,015	1,684	8	4
Mewar	7,661	7,681	395	346	635	542	1,306	1,430	3	1
Banswara and Kusalgarh	3,078	3,422	282	258	315	323	6,325	5,997	...	...
Partabgarh	6,146	5,707	723	561	914	696	2,213	3,036	4	...
Dungarpur	5,602	8,839	427	438	586	723	3,385	...	...	...
Sirohi	7,272	8,705	384	276	1,115	985	1,173	...	56	34
Eastern Division	8,702	8,850	1,122	1,001	146	146	25	...	5	3
Jaipur	9,096	9,121	726	709	168	167	6	...	4	3
Kishangarh	8,758	8,804	788	751	449	442	...	...	5	3
Lawa	8,798	8,845	603	476	599	679	...	...	...	...
Alwar	7,464	7,589	2,474	2,250	59	59	...	...	3	2
Bharatpur	8,146	8,256	1,797	1,675	53	69	...	...	4	...
Dholpur	9,214	9,282	698	622	86	95	...	...	2	1
Karauli	9,395	9,406	574	570	30	23	...	...	1	1
Jhalawar	8,652	9,245	981	632	347	118	10	...	10	5
Tonk	7,706	8,183	1,931	1,483	361	333	...	...	2	1
Bundi	9,132	9,336	489	393	378	271	...	...	1	...
Kotah	8,950	9,253	696	645	109	98	231	...	14	4
Shahpura	9,031	9,137	590	493	362	370	...	...	17	...

Subsidiary Table III.

DISTRIBUTION OF CHRISTIANS BY DIVISIONS AND STATES.

DIVISIONS AND STATES.				NUMBER OF CHRISTIANS IN			VARIATION.		
				1901.	1891.	1881	1891-1901.	1881-1891.	1881-1901.
1				2	3	4	5	6	7
RAJPUTANA				2,810	1,875	1,294	+ 935	+ 561	+ 1,546
Western Division				319	207	222	+ 112	- 15	+ 97
Bikaner	...	...	...	95	21	14	+ 74	+ 7	+ 81
Jaisalmer	...	...	...	...	...	1	...	1	1
Marwar	...	...	...	224	186	207	+ 38	- 21	+ 17
Southern Division				875	642	312	+ 233	+ 330	+ 563
Mewar	...	...	...	243	137	130	+ 106	+ 7	+ 113
Banswara and Kusalgarh	...	...	...	...	...	2	...	- 2	2
Partabgarh	...	...	...	5	1	1	+ 4	...	+ 4
Dungarpur	...	...	...	3	...	...	+ 3	...	+ 3
Sirohi	...	...	...	624	504	179	+ 120	+ 325	+ 445
Eastern Division				1,646	1,006	760	+ 640	+ 246	+ 886
Jaipur	...	...	...	925	706	552	+ 219	+ 154	+ 373
Kishungarh	...	...	...	31	21	...	+ 10	+ 21	+ 31
Alwar	...	...	...	166	106	90	...	+ 76	+ 76
Bharatpur	...	...	...	102	6	8	+ 96	- 2	+ 94
Dholpur	...	...	...	26	6	27	+ 20	21	1
Karauli	...	...	...	23	13	17	+ 9	- 4	+ 5
Jhalawar	...	...	...	10	18	13	- 8	+ 5	- 3
Tonk	...	...	...	17	13	18	+ 4	- 5	- 1
Bundi	...	...	...	1	...	7	+ 1	- 7	- 6
Kotah	...	...	...	246	55	25	+ 221	+ 30	+ 321
Shahpura	...	...	...	...	2	3	- 2	- 1	- 3

Subsidiary Table IV.

DISTRIBUTION OF CHRISTIANS BY RACE AND DENOMINATION.

DENOMINATION.				EUROPEAN.		EURASIAN.		NATIVE.		TOTAL.		VARIATION.
				Males.	Females.	Males.	Females.	Males.	Females.	1901.	1891.	(+) or (-)
1				2	3	4	5	6	7	8	9	10
Anglican Communion				338	251	128	116	79	59	684	700	+215
Armenian				2	1	...	...	...	...	3	4	- 1
Baptist				5	6	6	1	21	21	63	14	+ 49
Congregationalist				1	...	...	...	...	...	1	...	+ 1
Greek				1	...	...	...	...	...	1	3	- 2
Indefinite Beliefs				1	...	...	...	2	...	3	...	+ 3
Lutheran and Allied Denominations				5	...	...	...	...	...	5	2	+ 3
Methodist				14	15	6	3	228	41	307	10	+288
Minor Denominations				1	3	...	...	...	...	4	11	- 7
Presbyterian				24	24	3	8	271	286	616	78	+538
Quaker				...	...	1	...	...	...	1	...	+ 1
Roman Catholic				154	108	110	99	183	93	747	389	+358
Salvationist				...	...	...	2	2	2	6	3	+ 3
Denomination not returned				8	4	6	4	52	25	99	563	-464

Subsidiary Table V.

DETAILS BY STATES OF DENOMINATIONS ENTERED IN IMPERIAL TABLE XVII.

DENOMINATION.	TOTAL.			BIKANER.		MARWAR.		MEWAR.		PARTABGARH.		DUNGARPUR.		SIROHI.		JAIPUR.	
	Persons.	Males.	Females.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
ANGLICAN COMMUNION ...	984	555	429	18	12	49	33	46	26	3	...	2	1	189	152	185	149
Anglican Church ...	7	3	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Church of England ...	960	515	445	18	12	49	33	46	26	3	...	2	1	189	152	185	149
Episcopal Church of America ...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Protestant ...	16	7	9	...	...	...	...	...	...	...	...	...	...	3	...	...	...
ARMENIAN—																	
Armenian ...	3	2	1	...	...	...	...	...	...	...	...	...	...	1	...	...	...
BAPTIST—																	
Baptist ...	63	32	31	...	...	2	3	1	1	...	...	...	...	5	3	6	6
CONGREGATIONALIST—																	
Congregationalist ...	1	1	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
GREEK—																	
Greek ...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...
INDEFINITE BELIEFS ...	3	3	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Atheist ...	1	1	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...
Unitarian ...	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
LUTHERAN AND ALLIED DENOMINATIONS—																	
Lutheran ...	5	5	...	...	...	1	...	...	...	...	...	...	...	...	...	4	...
Methodist ...	307	218	89	26	15	5	1	2	1	...	...	...	...	8	10	156	25
Methodist ...	280	237	53	25	15	5	1	...	...	...	...	...	...	8	10	156	25
Methodist Episcopalian ...	14	9	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Wesleyan ...	3	2	1	...	...	...	...	2	1	...	...	...	...	...	...	...	...
MINOR DENOMINATIONS.																	
Catholic Apostolic ...	4	1	3	1	...	...	...	...	3	...	...	...	...	...	...	...	...
Nonconformist ...	3	...	3	...	...	...	...	...	3	...	...	...	...	...	...	...	...
PRESBYTERIAN ...	616	298	318	2	2	29	28	75	24	...	...	...	...	6	2	28	43
Church of Scotland ...	27	16	11	...	...	2	...	3	...	...	...	...	...	5	1	6	9
Free Church ...	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...
Presbyterian ...	588	281	307	2	2	27	28	72	24	...	...	...	...	1	1	21	34
QUAKER—																	
Quaker ...	1	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
ROMAN CATHOLIC—																	
Roman Catholic ...	747	447	300	14	4	45	23	41	21	2	...	...	...	134	86	144	120
SALVATIONIST—																	
Salvationist ...	6	2	4	...	...	2	...	...	...	...	...	...	...	...	2	...	2
DENOMINATION NOT RETURNED—																	
Unspecified ...	99	66	33	1	...	2	1	...	...	...	...	...	...	16	9	14	2

Subsidiary Table V.—(Continued).

DENOMINATION.	KISHANGARH.		ALWAR.		BHARATPUR.		DHOLPUR.		KARALI.		JHANSAR.		TONE.		BUNDI.		KOTAH.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36
ANGLICAN COMMUNION—	...	...	22	16	21	22	10	8	3	2	3	4	...	1	...	...	4	3
Anglican Church ...	...	...	...	...	...	...	...	...	3	2	...	...	...	...	...	...	...	...
Church of England ...	...	...	22	16	17	14	19	7	...	...	3	2	...	...	...	...	4	3
Episcopal Church of America ...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	1	...	...	...
Protestant ...	...	...	...	...	4	8	...	...	...	...	...	...	...	...	...	...	...	...
ARMENIAN—																		
Armenian ...	...	...	...	1	...	...	...	...	1	...	...	...	...	...	...	...	...	...
BAPTIST—																		
Baptist ...	...	...	14	16	...	...	...	...	1	1	...	...	3	1	...	...	...	...
CONGREGATIONALIST—																		
Congregationalist ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
GREEK—																		
Greek ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
INDEFINITE BELIEFS—																		
Atheist ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Unitarian ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
LUTHERAN AND ALLIED DENOMINATIONS—																		
Lutheran ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
METHODIST—																		
Methodist ...	...	...	...	...	9	5	2	2	...	...	...	...	...	...	...	...	...	...
Methodist Episcopalian ...	...	...	...	...	9	5	2	2	...	...	...	...	...	...	...	...	...	...
Wesleyan ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
MINOR DENOMINATIONS—																		
Catholic Apostolic ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Nonconformist ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	132	201
PRESBYTERIAN ...	...	...	25	17	1	1	...	...	...	...	...	...	...	...	...	...	...	...
Church of Scotland ...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Free Church ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Presbyterian ...	...	...	25	16	1	1	...	...	...	...	...	...	...	...	...	...	132	201
QUAKER—																		
Quaker ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
ROMAN CATHOLIC—																		
Roman Catholic ...	...	...	20	23	30	13	4	...	7	7	...	...	3	2	...	...	3	1
SALVATIONIST—																		
Salvationist ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
DENOMINATION NOT RETURNED—																		
Unspecified ...	18	13	7	5	...	...	...	...	...	...	3	...	4	3	1	...	...	...

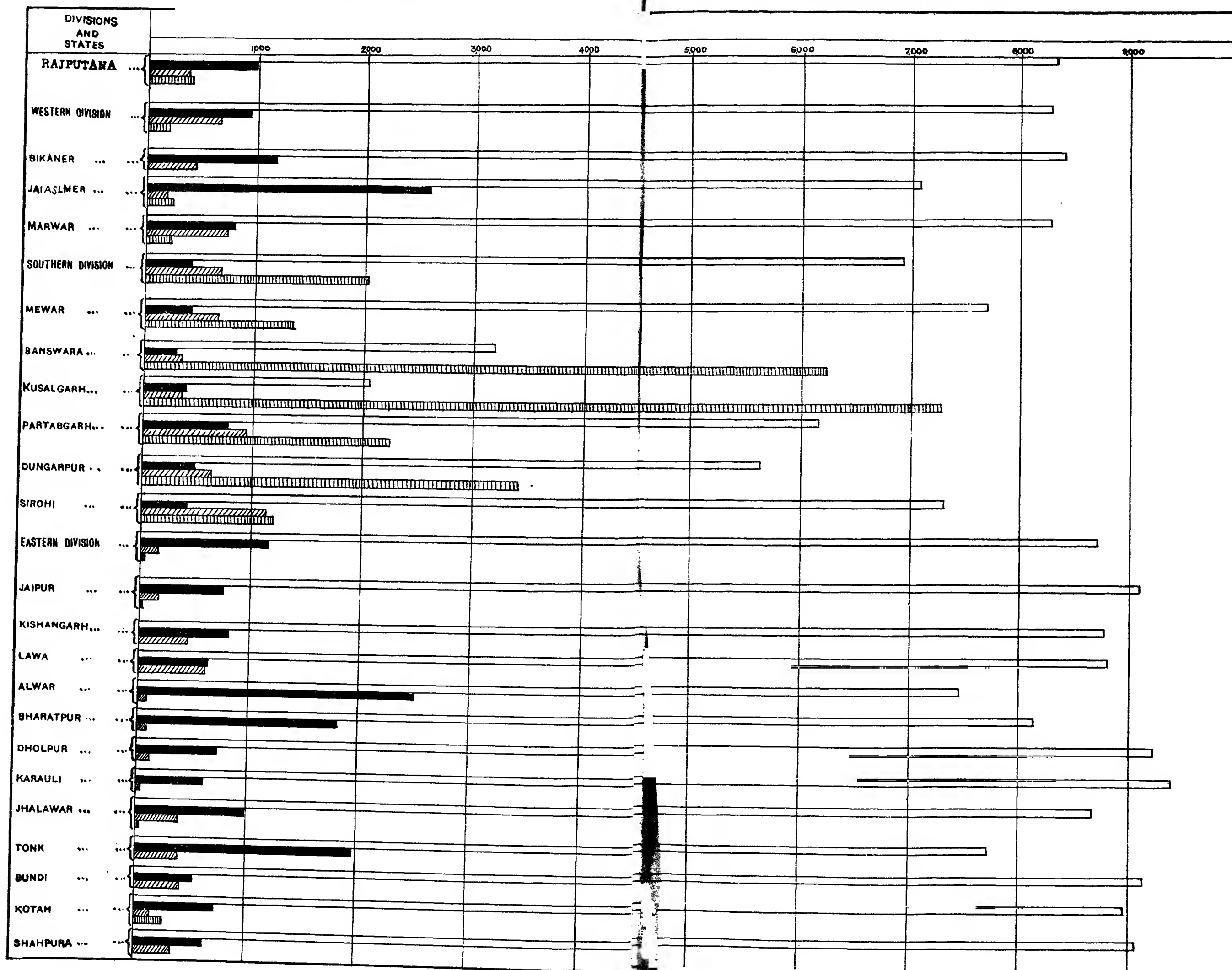
Subsidiary Table VI.

DISTRIBUTION BETWEEN TOWNS AND VILLAGES OF THE FOLLOWERS OF THE MAIN RELIGIONS.

RELIGION.				PERCENTAGE OF PERSONS OF EACH MAIN RELIGION.		PERCENTAGE OF URBAN AND RURAL POPULATION FOLLOWING EACH MAIN RELIGION.	
				In Towns.	In Villages.	Urban.	Rural.
1				2	3	4	5
Hindu	...	...	...	12.4	87.6	70.9	85.28
Musalman	...	...	...	33.9	66.1	22.2	7.36
Jain	...	...	...	24.6	75.4	6.0	3.11
Animistic	...	...	...	2.7	97.3	.7	4.22
Christian	...	...	...	64.6	35.4	.1	.01
Others	...	...	...	39.4	60.6	.1	.02

DIAGRAM NO. 3.

SHOWING BY STATES THE PROPORTION PER 10,000 OF THE POPULATION RETURNING EACH MAIN RELIGION.



HINDUS.

MUSALM.

JAINS.

ANIMISTS.

CHAPTER IV.

Age and Sex.

(AGE.)

108. The least satisfactory of all the statistics collected at a Census are undoubtedly the records of Age, and even in England and other countries where education is most advanced the ages actually returned have to be adjusted and "smoothed" to bring out the approximate true proportions of the population at the different age-periods. In India the ages returned are peculiarly liable to be defective. Every other column of the schedule can be correctly filled up if the enumerator is intelligent and takes pains to obtain the required information. Religion, civil condition, birth-place, literacy, language used, caste and occupation can all be definitely stated by the person censused, but when he is asked his age he can only give it approximately. Should he have been born during or within a year or two of some well-known event of local importance—such as a year of bad famine—his age can be recorded more or less accurately but if there is no such aid for determining his age the less intelligent he is the rougher will be the approximation which he is likely to give. The wealthier and higher classes have their horoscopes, but these are not always available at the time when the census is being taken and without these documents even their memories cannot always be relied upon.

109. The number of persons, males and females, at each of the first five years of life, and after that at each quinquennium up to 60 is given in Imperial Table VII while Subsidiary Table I affixed to this Chapter gives a similar distribution of 10,000 of each sex in each State. The points that strike the observer first on examining these Tables are:—

(1) The progressive rise after the first completed or second year of life of the number of children living at each of the first five years of life; (2) the great fluctuations which occur between the numbers of the population in almost every one of the quinquennial periods; and (3) the higher proportion of female children to male children and of old women to old men.

110. With regard to the first point, it is hardly necessary to state that during a period of average healthy years in which no abnormal events occur to check the growth of the population by causing a very low birth-rate or a heavy infant death-rate, of all the children living on a certain date the number under one will be larger than those who have lived through one year; the number of those of one year of age will outnumber those of two years of age, and so on, —because, while the number of children born in any one year cannot possibly be subsequently increased, their numbers are constantly being reduced by death. The death-rate among infants is always much higher than that of children in subsequent years of life and the natural order of things then is a sudden fall from the number of children actually born to the number of children alive under one year of age and a decrease from that point more or less gradual according to the relative death-rate of each age-period. The census figures of Rajputana, however, show a very different condition of affairs for we find that the children of 4 years of age are the most numerous; next to them in numbers are those of 3; then those of 2; then come those who have not completed the first 12

Ages of the Children.

months of life, and lastly those of 1 year of age. Moreover, the number of children in the lustrum 5-10 is considerably larger than the number of those who have not completed their fifth year of age. In the absence of any unusual causes we would be bound to admit that returns showing such extraordinary results must be inaccurate, and we must therefore see whether this reversion of the normal proportion of the figures relating to the earlier age-periods is capable of satisfactory explanation and can be shown to be the natural consequence of abnormal physical and economic conditions prevailing during the years immediately preceding the Census.

111. The distribution of the population up to 15 years of age by quinquennial periods is as follows:—

1,224,754	children from 10-15	born in	1886-1890.
1,179,031	„ „ 5-10	„	1891-1895.
888,878	„ „ 0-5	„	1896-1900.

and the children belonging to the age-period 0-5 are distributed over single years according to the figures below:—

226,897	children 4 years old	born in	1896.
207,254	„ 3 „ „	„	1897.
194,983	„ 2 „ „	„	1898.
126,250	„ 1 year „	„	1899.
133,494	„ under 1 „	„	1900.

Now, in Chapter II it has been pointed out that during the period 1891-1901 Rajputana has enjoyed only two years (1893 and 1894) of immunity from scarcity or serious outbreaks of epidemic disease, and that in the first half of the last decade scarcity and epidemic disease were far less prevalent and severe than in the second half in which occurred the calamitous famine of 1899-1900. The effect of the seasons is clearly traced in the figures just given. During 1891-95, when the seasons and harvests were better, more children were born and more survived than during the five lean years which followed. Previous to the Census taken in 1891 the seasons had been generally good; the birth-rate was consequently high and infant mortality comparatively low, and at the present day we find that the children born between 1886-1890, now aged 10 to 15 years, form the most numerous portion of the community. Descending to the annual periods shown for the first five years of life the low number of children under 2 years of age is undoubtedly due to the effects of the famine and its attendant ills. The causes of the proportionately few children of 1 year of age are heavy infant mortality in the latter part of 1899 and, perhaps, to a small extent, incorrect entries of children of one year of age as 2 years old in spite of the instructions that the age to be entered in the schedules was the number of years actually completed on the 1st March 1901; while the small number of infants of under one year must be attributed to a high death-rate during the famine and autumn months of 1900 and to the depressed vitality of the population caused by the famine and, more especially, by the severe epidemic of virulent malarial fever which followed after the famine. Considering the abnormal causes which have all tended to produce a very high mortality among infants and children of tender age, and a very low birth-rate, there is then no sufficient reason to doubt the comparative accuracy of the ages of the children returned in the schedules.

112. In Diagram 4, the Rajputana returns for the ages from 0 to 4 completed years are compared with those of Bombay, Central India, and the Central Provinces all of which suffered from the famine of 1899-1900. In each of the Provinces shown in the diagram, except in the Central Provinces, the lowest proportion of very young children is at the first completed year of life but the drop is most marked in Bombay. The numbers of the children of two years rise in each case: the proportionate increase being greatest in Bombay and least in Central India. For children of 3 years of age there is little difference in the Bombay figures, those of Rajputana show a slight rise while in the Central Provinces and in Central India, which suffered from the famine of 1896-97, the number is less than the number of those of 2 years. The children of 4 years are more numerous in Rajputana, Bombay, and Central India than those of 3, or of any other single year in the lustrum 0 to 5.

113. Variation in the numbers of each age-period, after the first few years of life, were anticipated from the first for the reasons set forth at the commencement of this Chapter. There is, however, another factor which tends to disturb the progressive decline from one age-period to the next which should occur, and that is the custom which prevails among persons, in European as well as in Asiatic countries, who do not know their exact age, of stating the nearest even multiple of five. The figures given in Subsidiary Table I, and Diagram 5, which has been prepared to illustrate this point, show that the people of Rajputana are much addicted to this tendency of an illiterate population. Except in the case of the population living between 15 and 20, (*i. e.*, persons whose ages were from 15 to 19 years) well-known to be one of the most healthy periods of life, the proportion of the population in the first half of each decennial period from 10 years of age onwards is considerably larger than the proportion returned for the years 5 to 9 in each preceding group of ten years. Thus the population of 30 to 34 years of age—represented by the age-period 30-35—is more numerous than that living between 25 and 29; those living between 40 and 44 are more numerous than those between 35 and 39; those living between 50 and 54 are more numerous than those between 45 and 49; and lastly those of 60 and over far outnumber those between 55 and 59.

Variations between figures for other age-periods.

114. For the ages above 4, decennial periods with the multiple of ten in the centre give results which seem to approximate more closely to accuracy than those obtained from the quinquennial periods of the Tables. The numbers in a total of 10,000 living in each decennial period arranged in this manner are shown in Subsidiary Table II. It will be seen that for each decennial period, from the first 5-15 onwards, the numbers for all religions and for each main religion decline progressively and, in view of the fact that the famine has completely upset the normal ratios of the numbers, at any rate at the earlier age-periods, the proportions arrived at are, perhaps, on the whole, as nearly accurate as those which might be obtained by the various elaborate methods of adjusting the ages resorted to by some statisticians.

Decennial periods.

115. In Subsidiary Table III, the age statistics of 10,000 of each sex are compared with those of a similar proportion of persons in 1891, the first occasion on which the actual ages of the population of the Native States were recorded. The differences in the first four quinquennial periods are considerable. In 1891, 13·36 per cent. of the males and 14·64 per cent. of the females were under 5 years of age, in 1901 the proportions were males 8·77 per cent. and females

Comparison with 1891

9.55 per cent. The proportions of the males and females in the 5 to 10 period were also higher in 1891 than in 1901. The percentages were males 13.87 and females 13.65 in 1891, as against males 12.04 and females 12.23 in 1901. In the next two quinquennial periods, namely, 10 to 15 and 15 to 20 the proportions of males and females in 1901 were higher for each period than those in 1891. The proportion of males in 1901 for the period 10 to 15 is noticeable being 13.39 as against a percentage of 13.36 recorded for the male children in 1891 who were of the age-period 0 to 5 years.

The actual number of males under 5 years of age was 846,483 in 1891 and the actual number of males returned for the age-period 10-15 in 1901 was 683,452. In 1891, however, the Phils in the States of the Southern Division were not enumerated and the proportion of males of under 5 years shown for 1891 was therefore a little less than the true ratio. But, even if we allow for a slight increase for the unenumerated population of 1891 the percentages show that the mortality among those who were infants and young children at the previous Census has been relatively small.

For the period 25 to 30 the proportions of both sexes in 1901 were higher than those for the same age-period in 1891, but the position is reversed for the next period. From 35 to 40 the proportions were much the same for males, but the ratio of females was higher in 1901. For each of the quinquennial periods from 40 to 60 the proportions of both males and females were higher in 1901 than in 1891, but the proportion of old people of 60 years and upwards decreased from 4.41 in 1891 to 4.11 in 1901 for males, and from 5.67 to 4.89 in the case of females.

Mean age

116. The mean age of the living in 1901, based on the ages returned in the schedules, is 25 years and nearly 5 months for males, and 25 years 11 months for females. In 1891 the mean age of enumerated population was 24 years and 5 months for males, and 24 years 11½ months for females. The mortality among children of tender years and the check to the natural fecundity of the people caused by the famine and fever are sufficient to account for the rise in the mean age of the living.

Age distribution by
Divisions and States.

117. Details of the age distribution of 10,000 of each sex in each Division and State are given, as previously remarked, in Subsidiary Table I. It will be seen that the proportions at each age-period vary widely in different States. Young children under 5 years of age are more numerous in the Eastern and Western Divisions than in the Southern. The smallest ratio of infants is shown by Banswara, Mewar, Shahpura, Lawa, and Dungarpur, while for the period 0 to 5 the proportion is lowest in Shahpura, Lawa, Bundi, Mewar and Dungarpur. If we add to the children under five the children between five and ten, the proportion by Divisions is roughly 23 per cent. in the Eastern, 20 per cent. in the Western, and 18 per cent. in the Southern Division. From 10 to 15 the proportions in the Western and Southern Divisions are almost the same: in the Western Division the proportion is 14 per cent. and in the Southern 13 per cent. In the Eastern Division it is about 11 per cent. Of the States, Sirohi and Jaisalmer show the highest proportions and Bharatpur, Jaipur, and Dholpur the lowest.

From 15 to 40 the Southern Division with 50 per cent. shows the highest proportion. The ratios of the Eastern and Western Divisions are 43 per cent.

and 41 per cent. respectively. Among the States, Mewar has the highest and Jaisalmer the lowest percentage.

The proportion of elderly and old people is highest in the Western Division, 25 per cent., and lowest in the Southern, 18 per cent. The Eastern Division shows a percentage of 23. Of the States, Marwar has the highest proportion and Banswara and Dungarpur the lowest. The small proportion of young children and old people in the States of the Southern Division shows that the mortality from fever and famine among the Bhils must have been heavy.

118. Among the agricultural and labouring classes, boys and girls begin to contribute to the family income, indirectly if not directly, at a very early age, but, taking the population as a whole, the self-supporting or useful period of life may be assumed to be from 15 to 60 for males and from 15 to 45 for females. On this assumption the proportion of workers—eliminating from the calculation those whose age was not returned—is 61·69 per cent. for males and 51·12 per cent. for females. The comparatively small proportion of persons at the dependent ages is, however, unfortunately due, to a great extent, as already explained, to a high rate of mortality among young children and old people during the famine and fever epidemic. Subsidiary Table IV shows the percentage of the population at the useful ages in each Division and State. The Southern Division with a percentage of 66 for males and 57 for females shows the highest proportion of self-supporters. The Eastern Division is next, with percentages of 61 for males and 51 for females. In the Western Division the percentages are nearly 61 for males and 48 for females. Among the States, for males, Mewar with a percentage of 67 shows the highest proportion of workers and Jaisalmer with 56 the lowest. For females, the percentage of supporters is highest in Dungarpur 59, and lowest in Jaisalmer where it is a little over 46.

Useful and dependent ages.

119. The age distribution and mean age of the followers of the chief religions are given in Subsidiary Table V. The figures for the early years of life present the same anomalies in the case of each religion as have been noticed with respect to the returns for the whole population.

Age statistics for the chief religions.

The age distribution of the Hindus, who form such a large proportion of the inhabitants, hardly differs from that of the general population. The proportion of young children under five years of age is highest among Musalmans and lowest among the Animists. Taking the sexes separately, we find that the Musalmans have the highest proportion of male children, and then, in the order in which they are given, come the Hindus, Jains, Christians and Animists. For female children the Musalmans are also first, then the Christians—whose actual numbers are however very small—then the Hindus, then the Jains, and lastly the Animists. From 5 to 10 the Christians come first: their position being due to the high proportion of females at this age-period which they possess. Close after them come the Animists whose males and females approximate to one another and whose proportion of males largely exceeds that of the Christian males; then the Musalmans, then the Hindus, and lastly the Jains.

The high position occupied by the Christians for the ages 0 to 10, in spite of the fact that most of the Europeans at the reproductive ages are males

who are either unmarried or whose wives are not in India, would appear to be due to the far healthier customs at the birth of a child prevailing among the Native Christians who comprise nearly one-half of the total Christian population. The wives of Native Christians are often attended at child-birth either by European doctors or by native practitioners who have been taught in Medical Schools the methods adopted by European accoucheurs, and their infants do not therefore suffer to the same extent as those of Hindus, Jains, etc., from infantile fever caused by the process of asphyxiation to which they are subjected owing to the practice among native midwives of having all the apertures of the room in which the mother is lying closely shut, and the air kept away as much as possible from a new-born child.

From 10 to 15 the order at the period 5 to 10 is maintained except that the Jains change places with the Musalmans who come last.

At the useful ages—for which and for the dependent ages the proportions of the followers of each of the four main religions are shown separately by Divisions and States in Subsidiary Table VI.—the Animists are first for both sexes; the Jains and Hindus come next with very little difference between them, and the Musalmans are last. Although they are not shown in this return, the proportions of the Christians at the useful ages are just a little higher than those of the Musalmans. The Christians and Musalmans alone have a higher proportion of females at the dependent than at the useful ages. The figures of the Animists, who are composed chiefly of Bhils, at the early and advanced years of life tell their own tale and clearly show the extent to which the vicissitudes of the unfavourable seasons immediately preceding the Census affected the aborigines.

Mean age of the living for each of the five religions.

120. The mean age of the living for each of the five religions is shown at the foot of Subsidiary Table V. Among the males, the mean age of the Hindus, 25·53 years, is the highest; then that of the Jains 25·16; next come the Musalmans with 24·98; then the Christians with 24·08; and last the Animists with 23·26. For females the Jains are first with an average of 26·36 years. Not far removed from them come the Hindu females with a mean age of 26·08; then the Musalmans with 24·81; then the Animists with 23·59; and last the Christians with 21·92. The position of the Christians is due to their high proportion of children from 0 to 10 years. It will be observed that among the Musalmans and Christians only is the mean age of the females less than that of the males. The difference between the mean ages of Musalman men and women is not great but between Christian males and females it is considerable. The reason is that from the age of 35 upwards the proportion of Christian males especially among the Europeans is considerably higher than that of the Christian females.

Ages of urban and rural population.

121. The age constitution of the urban and rural population is shown in Subsidiary Table VII. The urban population in this statement comprises only the people living in the eight cities of Rajputana: the rest of the population is treated as rural. The total urban population according to this definition is 492,443 of which 253,909 are males and 238,534 females, and nearly one-third of this total is contained in the city of Jaipur. From 0 to 15 years of age the townspeople show a lower proportion of children; from 15 to 20 the proportion is much the same; but from 20 and upwards the proportion is

higher in urban than in rural tracts in each period for males, while for females it is also higher except from 20 to 40 at which age-period the proportion of females is larger in the rural area. One cause of the lower proportion of children among the urban population is no doubt the temporary immigration into cities of adults in search of employment. Among the urban male population 65.59 per cent. were between the ages of 15 and 59: the percentage of the rural male population at these ages was 61.49.

THE PROPORTION OF THE SEXES

122. In the total population of 9,723,301 there were 5,104,246 males and 4,619,055 females which gives a ratio of 905 females to every 1,000 males.

Comparison by Divisions and States with figures for 1891 and 1881.

123. In Subsidiary Table VIII the proportion of females to 1,000 males is given by Divisions, States, and cities for the years 1881, 1891 and 1901. In 1881 there were 849 females and in 1891, 891 females to every 1,000 males. The steady advance in the number of females points to improved enumeration at each successive Census, to the lessening of the prejudice which exists among some classes against making any disclosure with respect to their women folk especially those of a marriageable age, and to greater confidence in operations undertaken at the instance of the Government of India. All three Divisions show an increase in the proportion of females as compared with the ratio at each of the two previous Censuses. The proportion is highest in the Southern Division where it reaches 933 females to every 1,000 males; next comes the Western Division with 905 and the Eastern with 898. Mr. Baines remarks that "the ratio of females to males runs higher in hilly tracts, as a rule, than on the plains, and it seems to be depressed by a dry and hot climate, particularly if accompanied by a considerable range of temperature." So far as Rajputana is concerned this theory is borne out in respect of the higher ratio prevailing in hilly tracts, for the Southern Division, where the ratio is highest, contains the most hilly portions of the Province. But, on the other hand, the lowest ratio is found not in the Western Division, the greater part of which is desert, but in the Eastern Division where it is especially low in the fertile plains of the States of Dholpur and Bharatpur bordering on the Jamna provinces and in Karauli. These three States showed the lowest ratios in 1891 also, and in the absence of any reliable vital statistics extending over a number of years on which to base an opinion, I can only suggest that the low ratios may be due partly to climatic influences and partly to a high rate of mortality among females at the child-bearing age. The proportion of children from 0 to 10 is higher in these three States than the average for the province, but between the ages of 10 and 35 the ratio of women is considerably less than the ratio for Rajputana as a whole. In three States only, Sirohi in the Southern and Kishangarh and Karauli in the Eastern Division, has there been a decrease in the proportion of women compared with the ratio in 1891, and Karauli alone shows a smaller ratio of females in 1901 than it possessed in 1881. The other States all show increases. In Banswara (including Kusalgarh), and in the Lawa Estate women, for the first time, are in excess of the men, the proportions being 1,022 females to 1,000 males in Banswara and 1,014 females to 1,000 males in Lawa. In Dungarpur the sexes are evenly divided. Dholpur with 836 females to 1,000 males has the lowest proportion of females. Map No. 7 shows the proportion of the sexes in each State.

Proportions in the cities.

124. In the cities, which are arranged in the Table in order of population, the highest proportion of women is to be found in Tonk where their ratio is 1,042 to 1,000 males. Jodhpur comes next with a ratio of 1,012 females then Bikaner with 987. Udaipur has 960, Kotah 914 and Jaipur 910. The proportions in Bharatpur 839 and Alwar 820 are considerably less than in the other cities. In Alwar and Bikaner the proportions have steadily declined since 1881, and in Kotah where the ratio slightly increased in 1891 the proportion of women is now less than in 1881. In all these three cities, too, the proportion of females is less than the ratio obtaining in the States to which they belong. In Alwar, where the difference is most marked, the low proportion of females is confined entirely to the suburbs. In the city proper the females are slightly in excess of the males but in the suburbs in which are included the lines of the Imperial Service Troops the number of females is 33 per cent. less than that of the males.

Actual excess or defect of females by States.

125. The actual number of females in excess or defect in each Division and State for the years 1881, 1891 and 1901 is given in Subsidiary Table IX. The satisfactory relative increase since the year 1881 in the proportion of the females in all States except Karauli has already been remarked. Taking the figures of the enumerated population the proportional defect of females in 1901 is about 61 per cent. less than the defect in 1881. In all three Divisions the defect in the number of females has decreased steadily at each successive Census. In Banswara, Partabgarh, Tonk, Bundi, Lawa, Dholpur, and Shahpura the actual defect of females in 1891 was larger than the defect in 1881, but for 1901 Banswara shows an excess of females and in the other States and Estates, as in all the remaining States except Karauli, the actual defect of females is considerably less than the defect in 1881.

Proportion of the sexes at different ages.

126. The proportion of the sexes at each age-period by Divisions and main religions is given in Subsidiary Table X. It will be observed that, after the age of 15, the proportion of females always rises at the age-period containing the multiple of ten, owing no doubt to the ages of females being returned as multiples of ten more commonly than those of males. In most countries more boys are born than girls and in Rajputana we find that there is a preponderance of males over females at each age-period except 1 to 2 and 60 and over. The period in which the males are most in excess is from 10 to 20. The proportions of the sexes approximate most closely at the periods 50 to 55, 40 to 45 and 20 to 25.

There is some difference between the ratios in the three Divisions. For the age-period from 0 to 5 the females are in excess in the Southern Division where their proportion is 1,035 to 1,000 males. In the Western and Eastern Divisions their proportions, which are almost exactly similar are respectively 979 and 980. From 5 to 10 there is no marked difference in the ratios. From 10 to 15 the Eastern Division with a ratio of 757 reaches the lowest point but from 15 to 20 this position is taken by the Southern Division with 776. From 20 to 25 the ratios for the Eastern and Western Divisions are respectively 990 and 957, and in the Southern Division, 757, which is the lowest ratio in this Division at any age-period. From 25 to 30 the Western Division has the highest proportion of females. At the next age-period 30 to 35 the Eastern Division is first, but from 35 onwards the Southern Division shows the highest ratios.

In this Division it is noticeable that in each age-period from the age of 40 onwards the females are largely in excess of the males. In the Western Division they are in excess of the males at the age-period 50 to 55, and in the Eastern Division at the age of 60 and over. If we take the proportions at the decennial periods given in Subsidiary Table II we get a higher ratio among the females than among the males at each decennial period from the age of 35 onwards. Over statement of age is common to the old of both sexes but it is more marked among old women with whom great age is considered a distinction, and this habit tends to make the proportion of old women to old men higher than it is really; but still, allowing for this tendency to overstate their ages, the figures demonstrate that after the earlier child-bearing ages women stand the vicissitudes of life better than men.

127. Taking the religions, the proportion of women is highest among the Jains who show an average of 1,006 women to every 1,000 men, and lowest among the Christians who have a ratio of 709 females to 1,000 males. Next to the Jains come the Animists with a ratio of 935, then the Musalmans with 910, and last the Hindus with 899. At the age-period 0 to 5 the followers of all religions, except the Hindus, show a larger proportion of female children than boys. The excess is greatest among the Animists who have a ratio of 1,166 girls to 1,000 boys at this age-period. Among the Hindus the proportion of female children to boys is 974. From 5 to 10 the Musalmans with 893 have the lowest ratio. From 10 to 15 the Christians with a ratio of 509 females are lowest, and next to them come the Hindus with 781. From 15 to 20 the positions of the members of the different religions are unchanged. From 20 onwards the Jains show at each age-period, except at 55 to 60, a preponderance of females the excess being greatest at the period 60 and over. Among the Animists, at 20 to 25 and from 45 onwards the females exceed the males. The excess is greatest at 60 and over for which period the ratio is 1,417 females to 1,000 males. The Musalmans show a higher ratio of women to men at the periods 40 to 45, and 60 and over. Among the Hindus the proportion of females to males is higher only at the period 60 and over.

Proportion in the different religions.

128. In towns there are 952 females to 1,000 males, while in villages their proportion is only 897. But if we adopt the definition used in para 121 and take the urban population to include only the inhabitants of the eight cities then the proportion of females in the urban population is 939 to 1,000 males, and in the rural population 903 to 1,000.

Proportion of Sexes in urban and rural areas.

129. The proportion of female to male children under 5 years of age for the castes selected for inclusion in Imperial Table XIV is given in Subsidiary Table XI where the castes are arranged in the order of the proportion of female children. The castes included in the statement comprise the principal castes in the Province and represent all stages of society from Brahmans to Bhangis. Some of the figures are very striking. The Bishnois found chiefly in Marwar, show the very high proportion of nearly 3 girls to every boy at this age-period. The Deswalis (Musalmans) and the Jat Musalmans also show twice or more than twice as many young girls as young boys. Other castes in which the girls of tender age exceed the boys are Khatis (Musalman), Lauris, Gujars, Dhobis, Bhamblhis, Nais (Hindu), Jats (Hindu), Sirvis, Chakars, Rabaris, Kayasths, Khatis (Sikh), Bhils, Balais, Brahmans, Sunars, Mahajans (Hindu), Kumhars (Hindu), Ahirs, Chippas, Minas, Bhangis (Hindu), Bhats and Malis.

Proportion of female to male children under 5 years of age.

The Musalman Bhangis have the sexes at these early years evenly divided, and among the Chamars and Meos there is only a slight difference. The Shaikhs, Grassias, Mahajans (Jain), Sondhias, Rajputs (Musalman), Charans, Kaimkhanis, Nais (Musalman) and Rathis all show over 900 girls to 1,000 boys. The Kumhars (Musalman), Khatis (Hindu) and Rajputs (Hindu) have a proportion of over 800 girls ; while those which show the lowest proportions are Moghias 667, Jats (Sikh) 573 and Kalbis 537. When the very low proportions among the Jat Sikhs, and Kalbis were discovered, the State authorities were at once requested to enquire into the circumstances of these castes and to explain, if possible, the cause of these exceptionally low ratios which at first sight cast a grave suspicion upon them of engaging in female infanticide. With respect to the Jat Sikhs who were returned almost entirely by the Bikaner State, the explanation is that they were temporary immigrants from the Punjab who came into the State for employment, and that those who happened to be accompanied by their wives brought with them male children only. The Kalbis are a well-to-do agricultural class, returned by Marwar, among whom there is said to be a demand for girls. *Parda* is not observed by their women who work in the fields and cost their parents very little. Far from there being any inclination to engage in female infanticide, it is represented that the demand for women has led them to introduce a custom of exchange in marriage by which the bridegroom is required to provide, for marriage with one of his bride's relatives, a girl related to him. The fact that *Parda* is not observed removes the probability of there having been any appreciable wilful omission to record women, and it appears that there is a real deficiency of women among this caste. The Moghias are a low criminal tribe and may perhaps be more careless of their female children than members of other castes.

Proportion of sexes
by Caste.

130. The proportion of the sexes in each caste numbering not less than 20,000 persons is shown in Subsidiary Table XII. In this statement the castes are arranged in the order of the proportion of the females. The general distribution of the castes is marked, and although the Brahmans and other high castes such as the Charans, Bhats, Oswals and Porwals are more than half way up the list, the general tendency is for the ratio of females to be highest in the lowest castes, and, excluding the classes of devotees among whom the number of women is small, lowest among Rajputs, the large agricultural classes such as Jats, Gujars, Patels, Sondhias (who are of Rajput standing), Ahirs, Minas, and Meos, and some of the large sections of the Mahajan classes such as the Mahesris, Khandelwals, Saragis and Agarwals. In 1891, among the castes selected for a comparison of the proportion of the sexes, the Ahirs, Gujars, Jats and Rajputs had the lowest ratios and the Meos and Minas were also very low down in the list. But, except among the Jats, the ratios of the females have increased in all these castes. The Rajputs who are at the bottom of the list now as at the last census have advanced from a ratio of 751 to a ratio of 793; the ratio among the Jats has decreased from 846 to 841; the Gujars who were below the Jats in 1891 have advanced from 789 to 842; the Ahirs from 857 to 881; the Minas from 871 to 897; and the Meos from 882 to 903. The difference between the ratios of the Rajputs 793, and of the Musalman Rajput converts 934 is remarkable considering that in regard to marriages the latter adhere to their old Hindu customs. There is, however, a still more marked difference between the Bishnois, originally a religious sect of Jats, who have

by far the highest ratio of females, and the Jats who are at the bottom of the large agricultural tribes. The strict attention which the Bishnois pay to cleanliness and the great care they take of all living animals may be some of the causes of the greater proportion of women among them than among the Jats who are one of the tribes who used to practise or were suspected of practising female infanticide.

131. Although among classes such as the Kayasths who find difficulty in marrying their daughters, and some sections of the Mahajans who spend much money on their marriages and consider it derogatory to have daughters who are unmarried, the ratio of females is very low, yet the fact, as borne out by the figures given in Subsidiary Table XI, that most of these classes show a higher ratio of female than of male children of under 5 years of age, indicates that infanticide is not generally practised. The life of a girl is no doubt, on the whole, less valued and worse cared for than that of a boy: but, the chief reason of the disproportionate number of males appears to be due to greater mortality among the women more especially at the child bearing age.

Conclusion as to prevalence of female infanticide.

132. Owing to the absence of reliable birth statistics the records of the Census are hardly likely to be of any assistance to biologists who are engaged in endeavouring to determine the causes which influence sex during the "nine months ante-natal gloom," but to those who investigate the numerous speculations as to the nature of sex, the brief notice of the season of ceremonial marriage and the considerations which generally determine the commencement of conjugal relations, which is given in paragraph 134 of the next chapter may perhaps be of some interest.

Sex at birth.

SUBSIDIARY TABLE I.

DISTRIBUTION BY AGE OF 10,000 OF EACH SEX BY DIVISIONS AND STATES.

DIVISIONS AND STATES.				0-1.		1-2.		2-3.		3-4.	
				Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1				2	3	4	5	6	7	8	9
Western Division	...	...	...	133	162	141	171	192	224	216	216
Bikaner	...	...	...	134	136	114	113	207	201	199	202
Jaisalmer	...	...	...	122	111	84	83	216	248	263	262
Marwar	...	...	...	131	172	151	192	189	230	219	219
Southern Division	...	...	...	46	43	69	77	119	133	149	175
Mewar	...	...	...	41	36	62	65	108	117	136	161
Banswara and Kusalgarh	...	...	...	32	41	87	138	148	220	162	215
Partabgarh	...	...	...	103	106	79	101	119	115	141	172
Dungarpur	...	...	...	52	52	49	48	115	107	154	161
Sirohi	...	...	...	70	64	103	105	171	169	229	231
Eastern Division	...	...	...	153	163	128	140	211	225	213	240
Jaipur	...	...	...	131	140	113	124	210	225	217	244
Kishangarh	...	...	...	61	66	95	85	113	111	141	160
Lawa	...	...	...	38	45	45	74	121	104	180	141
Alwar	...	...	...	232	254	157	176	258	282	265	294
Bharatpur	...	...	...	181	187	184	205	259	289	242	274
Dholpur	...	...	...	221	244	194	220	254	273	200	228
Karauli	...	...	...	102	217	144	144	220	236	233	259
Jhalawar	...	...	...	145	148	59	61	124	130	149	162
Tonk	...	...	...	168	151	143	156	205	211	189	227
Bundi	...	...	...	69	72	70	65	104	110	130	158
Kotah	...	...	...	133	134	103	109	150	149	155	180
Shahpura	...	...	...	31	55	65	68	96	93	126	131

SUBSIDIARY TABLE I.—(Continued.)

DIVISIONS AND STATES.				25-30.		30-35.		35-40.		40-45.	
				Males	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1				22	23	24	25	26	27	28	29
Western Division	...	...	...	731	712	714	703	579	538	642	691
Bikaner	...	...	...	826	771	897	909	558	468	759	858
Jaisalmer	...	...	...	782	708	874	893	474	469	698	789
Marwar	...	...	...	700	695	653	634	590	561	605	637
Southern Division	...	...	...	1,116	1,039	1,059	1,015	619	651	723	825
Mewar	...	...	...	1,135	1,042	1,060	1,030	605	675	739	842
Banswara and Kusalgarh	...	...	...	1,147	1,114	1,174	1,028	779	611	680	691
Partabgarh	...	...	...	993	964	1,106	1,060	733	714	675	825
Dungarpur	...	...	...	1,163	1,098	1,062	996	585	612	693	908
Sirohi	...	...	...	963	924	932	900	521	523	694	808
Eastern Division	...	...	...	932	899	954	985	554	525	792	867
Jaipur	...	...	...	908	873	952	1,009	570	528	801	876
Kishangarh	...	...	...	1,019	924	916	962	629	585	795	908
Lawa	...	...	...	1,003	922	973	1,078	505	401	867	825
Alwar	...	...	...	836	843	866	919	522	481	711	792
Bharatpur	...	...	...	949	918	981	978	521	514	781	856
Dholpur	...	...	...	880	901	959	934	506	465	797	867
Karauli	...	...	...	906	898	951	981	476	429	857	908
Jhalawar	...	...	...	1,007	975	1,036	999	686	661	761	873
Tonk	...	...	...	1,065	1,009	949	910	533	531	710	784
Bundi	...	...	...	1,139	1,052	1,026	1,012	572	599	854	918
Kotah	...	...	...	1,088	1,006	1,022	998	576	579	814	893
Shahpura	...	...	...	1,081	974	989	938	553	557	846	927

SUBSIDIARY TABLE I. (Continued.)

DISTRIBUTION BY AGE OF 10,000 OF EACH SEX BY DIVISIONS AND STATES.

4-5.		0-5.		5-10.		10-15.		15-20.		20-25.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
10	11	12	13	14	15	16	17	18	19	20	21
249	234	931	1,007	1,038	1,061	1,443	1,376	1,271	1,177	890	941
208	215	862	867	1,250	1,247	1,389	1,318	1,124	968	975	1,066
284	280	969	984	1,468	1,454	1,534	1,380	1,092	885	893	896
260	237	950	1,050	957	990	1,456	1,372	1,322	1,251	864	904
191	209	574	637	1,196	1,191	1,455	1,221	1,270	1,057	1,009	1,128
173	193	520	572	1,133	1,109	1,451	1,217	1,322	1,087	1,127	1,119
270	272	689	886	1,378	1,525	1,360	1,149	1,081	900	969	1,156
19	168	621	662	1,166	1,114	1,408	1,162	1,207	1,046	1,161	1,226
207	209	577	577	1,303	1,242	1,508	1,297	1,358	1,120	1,144	1,174
230	252	803	821	1,377	1,358	1,533	1,301	1,081	1,001	1,000	1,089
227	250	932	1,018	1,282	1,306	1,261	1,604	996	888	857	946
237	263	908	996	1,245	1,262	1,242	1,050	1,015	875	849	932
197	196	607	618	1,157	1,120	1,353	1,194	1,225	1,139	1,071	1,151
221	186	505	550	1,244	1,294	1,388	1,294	1,199	1,182	1,171	1,398
241	273	1,153	1,279	1,407	1,420	1,236	1,068	921	836	734	829
241	269	1,107	1,224	1,407	1,420	1,186	980	867	786	790	869
225	250	1,094	1,215	1,356	1,401	1,274	1,044	889	820	807	844
247	258	1,046	1,114	1,270	1,320	1,302	1,116	1,003	896	866	956
163	177	640	678	1,148	1,135	1,308	1,091	1,108	1,036	1,128	1,251
205	212	910	957	1,357	1,345	1,307	1,076	1,012	950	982	1,188
158	177	531	582	1,115	1,243	1,433	1,161	1,146	1,054	1,046	1,142
192	207	733	779	1,220	1,278	1,345	1,123	1,054	987	972	1,076
153	177	471	524	1,109	1,170	1,477	1,197	1,328	1,253	1,172	1,207

SUBSIDIARY TABLE I.—(Continued.)

45-50.		50-55.		55-60.		60 AND OVER.		NOT STATED.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
30	31	32	33	34	35	36	37	38	39
420	401	478	531	346	316	517	546	...	...
319	268	469	549	166	137	406	574	...	...
260	281	440	514	135	137	381	610	...	...
456	447	482	526	409	328	556	535	...	...
279	338	356	484	84	139	170	275	...	...
284	365	364	503	86	162	174	277	...	...
272	232	298	389	59	79	124	240	...	...
282	322	358	534	129	94	161	277	...	...
201	285	277	448	39	72	89	169	1	2
301	3.3	409	468	112	120	241	374	...	...
337	299	532	561	145	121	426	521	...	...
346	301	556	579	158	137	447	582	...	...
839	325	487	578	127	116	275	380	...	...
219	126	558	454	136	67	332	409	...	...
353	295	516	555	172	118	539	565	1	...
322	295	521	540	126	112	442	508	...	...
337	290	542	557	130	109	429	503	...	...
264	233	557	565	104	85	398	499	...	...
337	342	417	507	130	115	294	337	...	...
280	290	401	497	95	115	309	348	...	...
314	313	477	516	105	96	242	312	...	...
327	310	449	525	120	103	280	343	...	...
239	262	473	609	71	71	191	311	...	...

SUBSIDIARY TABLE VI.

PERCENTAGE AT USEFUL AND DEPENDENT AGES OF THE FOLLOWERS OF THE MAIN RELIGIONS
BY DIVISIONS AND STATES.

DIVISIONS AND STATES.		MALES.									
		0—15.				15—60.				60	
		Hindu.	Musal- man.	Jain.	Animis- tic.	Hindu.	Musal- man.	Jain.	Animis- tic.	Hindu.	Musal- man.
1		2	3	4	5	6	7	8	9	10	11
RAJPUTANA	...	33.9	36.7	33.7	34.7	61.9	58.7	62.5	63.8	4.2	4.6
Western Division	...	33.1	38.7	39.	40.8	61.5	57.1	56.8	55.9	5.4	4.2
Bikaner	...	34.4	36.8	44.	...	61.5	59.	51.3	...	4.1	4.2
Jaisalmer	...	30.8	38.8	43.5	44.4	56.8	56.3	54.5	51.3	3.4	4.9
Marwar	...	32.6	39.5	38.2	40.7	61.6	56.3	57.7	56.	5.8	4.2
Southern Division	...	32.1	30.	30.9	33.8	66.2	67.	66.8	65.1	1.7	3.
Mewar	...	31.1	29.3	29.1	32.2	67.2	67.5	68.7	66.4	1.7	3.2
Banswara and Kusalgarh	...	35.5	30.4	30.1	34.	63.	67.6	68.9	64.9	1.5	2.
Partabgarh	...	31.8	30.6	32.1	32.7	66.6	66.1	65.5	66.4	1.6	3.3
Dungarpur	...	34.	33.1	28.1	34.6	65.	65.3	70.8	64.8	1.	1.6
Sirohi	...	36.8	31.5	39.	42.5	60.8	65.5	57.4	56.4	2.4	3.
Eastern Division	...	34.7	36.5	27.8	35.7	61.2	58.5	67.6	62.4	4.1	5.
Jaipur	...	34.	34.5	27.9	29.1	61.6	60.2	67.	68.5	4.4	5.3
Kishangarh	...	31.5	29.	27.9	...	65.3	66.9	69.8	...	2.7	4.1
Lawa	...	32.7	22.2	21.	...	61.	74.1	75.3	...	3.3	3.7
Alwar	...	37.3	40.	30.8	...	57.3	54.6	62.1	...	5.4	5.4
Bharatpur	...	36.8	38.4	30.7	...	58.8	57.4	64.2	...	4.4	4.2
Dholpur	...	37.3	36.6	34.1	...	58.5	57.9	60.5	...	4.2	5.5
Karauli	...	36.4	33.7	26.5	...	59.6	62.3	70.	...	4.	3.7
Jhalawar	...	31.1	31.5	26.	34.8	66.2	63.9	70.2	65.2	2.7	4.6
Tonk	...	31.6	32.2	26.5	...	65.5	62.8	70.4	...	2.9	5.
Bundi	...	31.1	29.4	25.2	...	66.6	66.9	72.1	...	2.3	3.7
Kotah	...	33.1	31.4	25.1	36.5	64.2	64.8	71.2	61.6	2.7	3.8
Shahpura	...	30.7	30.5	28.	...	67.5	66.7	69.	...	1.8	2.3

SUBSIDIARY TABLE VII.

AGE DISTRIBUTION PER 10,000 OF THE URBAN AND RURAL POPULATION.

AGE.	MALES.		FEMALES.	
	Urban.	Rural.	Urban.	Rural.
1	2	3	4	5
0—5	761	883	933	956
5—10	1,000	1,214	1,103	1,229
10—15	1,172	1,348	1,119	1,175
15—20	1,100	1,112	986	992
20—40	3,527	3,274	3,250	3,310
40—60	1,932	1,763	1,987	1,856
60 and over	508	406	622	482

Urban population in this Table comprises the persons living in the 8 Cities of Rajputana only. Persons who have not returned their ages have been excluded.

SUBSIDIARY TABLE VI.—(Contd.)

PERCENTAGE AT USEFUL AND DEPENDENT AGES OF THE FOLLOWERS OF THE MAIN RELIGIONS
BY DIVISIONS AND STATES.

AND OVER.		FEMALES.											
		0—15.				15—45.				45 AND OVER.			
		Jain.	Animis- tic.	Hindu.	Musal- man.	Jain.	Animis- tic.	Hindu.	Musal- man.	Jain.	Animis- tic.	Hindu.	Musal- man.
12	13	14	15	16	17	18	19	20	21	22	23	24	25
3.8	1.5	33.1	36.4	32.	34.8	51.3	48.1	51.	55.8	15.6	15.5	17.	9.4
4.2	3.3	34.	37.6	34.6	39.	48.	44.8	47.4	44.1	18.	17.6	18.	16.9
4.7	...	33.7	39.1	33.3	...	50.9	47.2	49.6	...	15.4	13.7	17.1	...
2.	4.3	37.7	39.6	35.1	41.8	47.	44.3	50.	45.2	15.3	16.1	14.9	12.9
4.1	3.3	33.9	36.8	34.9	38.9	47.2	43.8	47.	44.1	18.9	19.4	18.1	17.
2.3	1.1	29.3	32.3	30.6	34.2	67.4	65.1	65.3	67.4	13.3	12.6	14.1	8.4
2.2	1.4	28.4	31.2	30.4	30.9	57.9	55.6	56.5	59.7	13.7	13.2	13.1	9.4
1.	1.1	31.2	34.8	29.8	38.1	56.1	54.1	56.	54.5	12.7	11.1	14.2	7.4
2.4	.9	29.	32.9	28.9	29.6	58.5	54.1	55.3	60.5	12.5	13.	15.8	9.9
1.1	.6	29.6	34.	30.2	33.6	59.8	55.6	55.7	59.	10.6	10.4	14.1	7.4
3.6	1.1	34.4	36.1	32.	39.5	52.6	52.5	51.	53.	13.	11.4	17.	7.5
4.6	1.9	33.8	36.4	28.	35.6	51.4	48.7	53.3	55.3	15.	14.9	18.7	9.1
5.1	2.4	33.1	34.5	27.3	32.5	51.	49.8	52.2	56.2	15.9	15.7	20.5	11.3
2.3	...	29.5	28.1	27.2	...	56.7	57.2	56.7	...	13.8	14.7	16.1	...
3.7	...	31.1	35.	30.4	...	58.4	51.3	62.	...	10.5	13.7	7.6	...
7.1	...	37.	39.8	33.5	...	47.5	45.5	46.3	...	15.5	14.7	20.2	...
5.1	...	35.9	38.	32.9	...	49.3	48.7	49.5	...	14.8	13.3	17.6	...
5.4	...	36.7	35.1	36.	...	48.9	48.	46.4	...	14.4	16.9	17.6	...
3.5	...	35.6	34.1	27.9	...	50.7	50.3	55.3	...	13.7	15.6	16.8	...
3.8	...	29.	29.9	27.6	31.1	58.4	55.1	56.4	57.8	12.6	15.	16.	11.1
3.1	...	29.4	33.	25.9	...	57.1	49.8	59.4	...	13.5	17.2	14.7	...
2.7	...	30.	28.8	27.6	...	57.9	56.8	56.4	...	12.1	14.4	16.	...
3.7	1.9	31.7	31.9	27.2	35.9	55.5	53.8	56.4	55.2	12.8	14.3	16.4	8.9
3.	...	29.2	27.3	23.8	...	58.5	57.5	61.4	...	12.3	15.2	14.8	...

SUBSIDIARY TABLE VIII.

GENERAL PROPORTION OF THE SEXES BY DIVISIONS, STATES AND CITIES.

DIVISIONS, STATES AND CITIES.		FEMALES TO 1,000 MALES.		
		1901.	1891.	1881.
1	2	3	4	
RAJPUTANA	...	905	891	849
Western Division	...	905	897	788
Bikaner	...	908	891	733
Jaisalmer	...	863	845	769
Marwar	...	906	902	806
Southern Division	...	933	918	878
Mewar	...	915	912	868
Banswara and Kusalgarh	...	1,022	949	944
Partabgarh	...	998	919	929
Dungarpur	...	1,000	991	939
Sirohi	...	893	906	877
Eastern Division	...	898	878	866
Jaipur	...	892	875	851
Kishangarh	...	916	920	906
Lawa	...	1,014	941	972
Alwar	...	922	901	895
Kharatpur	...	870	841	842
Dhoipur	...	836	781	805
Karauli	...	837	852	844
Jhalawar	...	929	880	840
Tonk	...	914	917	928
Bundi	...	930	835	914
Kotah	...	940	916	905
Shahpura	...	921	915	901
Cities	...	939	904	903
Jaipur	...	910	890	833
Jodhpur	...	1,012	951	884
Alwar	...	820	852	879
Bikaner	...	987	1,022	1,030
Udaipur	...	930	877	835
Bharatpur	...	839	839	802
Tonk	...	1,042	980	902
Kotah	...	914	931	930

SUBSIDIARY TABLE IX.

ACTUAL EXCESS OR DEFECT OF FEMALES BY DIVISIONS AND STATES.

DIVISIONS AND STATES.				NUMBER OF FEMALES IN EXCESS (+) OR IN DEFECT (—).		
				1901.	1891.	1881.
1				2	3	4
RAJPUTANA				— 485,191	— 690,382	— 811,561
Western Division				— 129,046	— 188,612	— 280,902
Bikaner ...	...	...	...	— 28,141	— 48,137	— 78,279
Jaisalmer ...	...	...	...	— 5,408	— 9,697	— 14,111
Marwar ...	...	...	...	— 95,497	— 130,778	— 188,512
Southern Division				— 52,168	— 98,173	— 120,228
Mewar ...	...	...	...	— 45,614	— 79,879	— 102,226
Banswara and Kusalgarh	...	...	...	— 1,786	— 4,877	— 2,996
Partabgarh ...	...	...	...	— 47	— 3,709	— 2,938
Dungarpur ...	...	...	...	— 3	— 440	— 2,707
Sirohi ...	...	...	...	— 8,296	— 9,268	— 9,361
Eastern Division				— 303,977	— 403,597	— 410,431
Jaipur ...	...	...	...	— 152,250	— 187,564	— 203,246
Kishangarh ...	...	...	...	— 3,980	— 4,560	— 5,563
Lawa ...	...	...	...	— 19	— 96	— 38
Alwar ...	...	...	...	— 33,583	— 40,010	— 37,842
Bharatpur ...	...	...	...	— 43,647	— 55,357	— 55,410
Dbolpur ...	...	...	...	— 24,229	— 34,356	— 27,027
Karauli ...	...	...	...	— 13,925	— 12,523	— 12,620
Jhalawar ...	...	...	...	— 3,299	— 9,681	— 13,055
Tonk ...	...	...	...	— 4,136	— 8,570	— 6,333
Bundi ...	...	...	...	— 6,235	— 16,391	— 11,505
Kotah ...	...	...	...	— 16,945	— 31,619	— 35,108
Shahpura ...	...	...	...	— 1,766	— 2,840	— 2,684

SUBSIDIARY TABLE X.

NUMBER OF FEMALES TO 1,000 MALES.

AGE.		RAJPUTANA.						WESTERN DIVISION.					
		All Reli- gions.	Hindu	Musal- man.	Jain.	Animis- tic.	Chris- tian.	All Reli- gions.	Hindu.	Musal- man.	Jain.	Animis- tic.	Chris- tian.
1		2	3	4	5	6	7	8	9	10	11	12	13
0—1	...	991	987	1,024	1,037	759	1,130	1,103	1,121	1,109	1,165	428	1,000
1—2	...	1,020	1,004	1,116	992	1,180	1,118	1,100	1,112	1,299	929	652	...
2—3	...	1,112	981	980	1,121	1,263	795	1,052	1,046	984	1,245	1,096	333
3—4	...	990	977	1,012	1,029	1,218	1,139	907	893	935	980	1,116	333
4—5	...	953	941	963	1,014	1,152	1,129	849	840	817	944	1,107	...
Total 0—5	...	985	974	1,010	1,041	1,166	1,024	979	973	998	1,048	907	455
5—10	...	913	920	893	930	960	974	925	959	731	890	792	556
10—15	...	792	781	835	920	814	509	863	853	972	1,003	793	444
15—20	...	808	794	864	956	837	669	839	808	957	1,096	807	957
20—25	...	975	970	971	1,054	1,036	823	957	951	882	1,290	810	682
25—30	...	870	862	875	1,002	905	653	882	873	769	1,263	854	714
30—35	...	913	918	878	1,040	828	807	891	908	622	1,299	703	846
35—40	...	869	866	845	1,006	873	558	840	814	896	1,162	1,056	261
40—45	...	993	992	1,003	1,057	922	589	974	971	940	1,138	785	813
45—50	...	859	851	790	1,021	1,131	462	866	846	796	1,159	1,200	438
50—55	...	990	994	983	1,044	1,181	603	1,006	996	1,077	1,052	1,131	556
55—60	...	840	835	774	968	1,110	467	826	799	1,000	1,054	801	667
60 and over	...	1,076	1,064	1,070	1,312	1,417	686	956	896	1,315	1,427	1,356	800
Total	...	905	899	910	1,006	935	709	905	895	883	1,108	882	619

SUBSIDIARY TABLE X.—(Contd.)

NUMBER OF FEMALES TO 1,000 MALES.

AGE.	SOUTHERN DIVISION.						EASTERN DIVISION.					
	All Reli- gions.	Hindu.	Musal- man.	Jain.	Animis- tic.	Chris- tian.	All Reli- gions.	Hindu.	Musal- man.	Jain.	Animis- tic.	Chris- tian.
1	14	15	16	17	18	19	20	21	22	23	24	25
0—1	875	850	903	830	1,062	778	955	847	1,000	902	174	1,385
1—2	1,049	928	1,156	1,089	1,460	1,429	976	965	1,038	1,081	982	1,500
2—3	1,041	961	1,000	1,022	1,319	1,222	959	807	978	925	1,000	704
3—4	1,037	1,053	966	1,107	1,248	1,500	1,009	1,003	1,045	1,078	1,075	1,143
4—5	1,016	957	851	1,197	1,167	1,182	991	986	1,034	1,006	1,012	929
Total 0—5	1,085	970	969	1,076	1,244	1,190	980	974	1,018	987	1,080	1,014
5—10	929	903	980	973	983	831	915	910	945	958	915	1,071
10—15	783	760	886	891	815	510	757	750	813	734	868	612
15—20	776	757	785	812	840	574	800	797	828	801	877	699
20—25	757	930	953	925	1,060	1,267	990	989	1,010	914	9,067	716
25—30	869	858	767	920	913	443	866	860	921	816	819	848
30—35	894	908	914	943	836	579	927	923	962	888	923	1,061
35—40	980	1,038	696	1,015	851	667	850	851	846	795	989	614
40—45	1,065	1,111	900	1,064	936	488	963	977	1,033	950	977	609
45—50	1,130	1,173	751	1,056	1,119	308	797	797	792	778	1,061	583
50—55	1,269	1,324	878	1,171	1,199	333	948	946	964	933	1,065	815
55—60	1,544	1,738	806	1,029	1,333	429	749	765	645	717	984	357
60 and over	1,509	1,586	972	1,387	1,487	667	1,098	1,114	998	1,085	873	667
Total	933	930	871	967	945	639	898	894	925	873	943	768

SUBSIDIARY TABLE XI.

NUMBER OF FEMALES TO 1,000 MALES UNDER 5 YEARS OLD BY SELECTED CASTES.

SELECTED CASTE.	Females to 1,000 Males.	SELECTED CASTE.	Females to 1,000 Males.	SELECTED CASTE.	Females to 1,000 Males.
1	2	1	2	1	2
Bishnoi ... Hindu ...	2,992	Bhil ... Animistic ...	1,132	Shaikh ... Musalman ...	977
Deswali ... Musalman ...	2,500	Balai ... Hindu ...	1,085	Grassia ... Animistic ...	974
Jat ... do. ...	2,000	Brahman ... do. ...	1,078	Mahajan ... Jain ...	969
Khathi ... do. ...	1,750	Sonar ... do. ...	1,076	Sondhia ... Hindu ...	966
Bauri ... Hindu ...	1,656	Mahajan ... do. ...	1,069	Rajput ... Musalman ...	957
Gujar ... do. ...	1,494	Kumbhar ... do. ...	1,063	Charan ... Hindu ...	955
Dhobi ... do. ...	1,326	Ahir ... do. ...	1,054	Kaimkhani ... Musalman ...	938
Bambhi ... do. ...	1,322	Chhippa ... do. ...	1,050	Nai ... do. ...	925
Nai ... do. ...	1,302	Meena ... do. ...	1,044	Rath ... do. ...	902
Jat ... do. ...	1,277	Bhangi... ... do. ...	1,041	Kumbhar ... do. ...	887
Sirvi ... do. ...	1,249	Bhat ... do. ...	1,038	Khathi... ... Hindu ...	879
Chakar... ... do. ...	1,194	Mali ... do. ...	1,025	Rajput ... do. ...	830
Rabari ... do. ...	1,184	Bhangi... ... Musalman ...	1,000	Moghia ... do. ...	667
Kayasth ... do. ...	1,167	Chamar ... Hindu ...	998	Jat ... Sikh ...	573
Khathi ... Sikh ...	1,143	Meo ... Musalman ...	998	Kalbi... ... Hindu ...	537

SUBSIDIARY TABLE XII.

PROPORTION OF THE SEXES BY CASTES, NUMBERING NOT LESS THAN 20,000 PERSONS.

CASTE.					Females to 1,000 Males	CASTE.					Females to 1,000 Males
1					2	1					2
Bishnoi	...	...	... Hindu	...	1,202	Kalal	...	...	... Hindu	...	925
Bauri	...	...	... do.	...	1,062	Kumbhar	...	...	... do.	...	918
Oswal	...	...	... Jain	...	1,062	Kasai	...	...	... Musalman	...	915
Chakar	...	...	... Hindu	...	1,023	Balsi	...	...	... Hindu	...	913
Darzi	...	...	... do.	...	999	Shekh	...	...	... Musalman	...	913
Kunbi	...	...	... do.	...	968	Fakir	...	...	... do.	...	912
Dholi	...	...	... do.	...	986	Sonar	...	...	... Hindu	...	911
Swami	...	...	... do.	...	982	Lodha	...	...	... do.	...	911
Dangi	...	...	... do.	...	968	Agarwal	...	...	... do.	...	910
Bhangi	...	...	... do.	...	966	Nai	...	...	... do.	...	909
Dhanak	...	...	... do.	...	966	Nayak	...	...	... do.	...	908
Porwal	...	...	... Jain	...	964	Meo, Mewati	...	...	... Musalman	...	903
Charan	...	...	... Hindu	...	958	Pathan	...	...	... do.	...	901
Bhat	...	...	... do.	...	957	Meena	...	...	... Hindu	...	897
Chhippa	...	...	... do.	...	955	Kayasth	...	...	... do.	...	891
Dhakar	...	...	... do.	...	954	Saraogi	...	...	... Jain	...	890
Raigar	...	...	... do.	...	947	Kachhi	...	...	... Hindu	...	882
Dhobi	...	...	... do.	...	945	Ahir	...	...	... do.	...	881
Koli	...	...	... do.	...	943	Khandelwal	...	...	... do.	...	881
Gadri	...	...	... do.	...	942	Gosain	...	...	... do.	...	863
Khati	...	...	... do.	...	940	Nath	...	...	... do.	...	868
Bhil	...	...	... Animistic	...	939	Jogi	...	...	... do.	...	867
Brahman	...	...	... Hindu	...	938	Sondhia	...	...	... do.	...	853
Lohar	...	...	... do.	...	936	Gujur	...	...	... do.	...	842
Rajput	...	...	... Musalman	...	934	Patel or Kalbi	...	...	... do.	...	842
Chamar	...	...	... Hindu	...	934	Jat	...	...	... do.	...	841
Babari	...	...	... do.	...	933	Maheeri	...	...	... do.	...	826
Khatik	...	...	... do.	...	933	Kaimkhani	...	...	... Musalman	...	811
Mali	...	...	... do.	...	930	Sadh, Sadhu	...	...	... Hindu	...	795
Saiad	...	...	... Musalman	...	930	Rajput	...	...	... do.	...	793
Sirvi	...	...	... Hindu	...	930	Bauragi	...	...	... do.	...	764
Teli	...	...	... do.	...	930						

DIAGRAM N^o 4.

Showing the number of children below five years of age censused in--

CENTRAL INDIA.....
BOMBAY.....
RAJPUTANA.....
CENTRAL PROVINCES.....

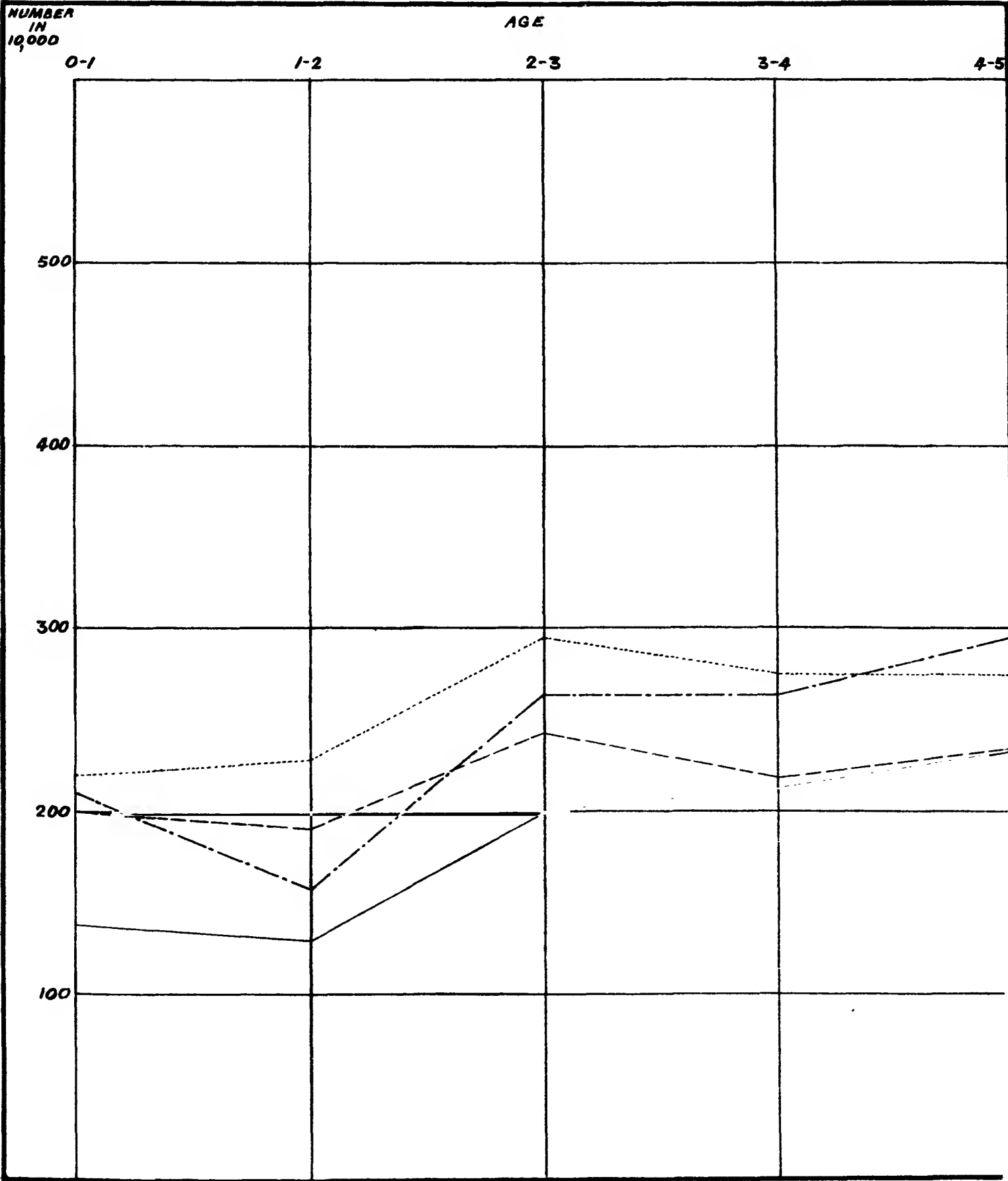
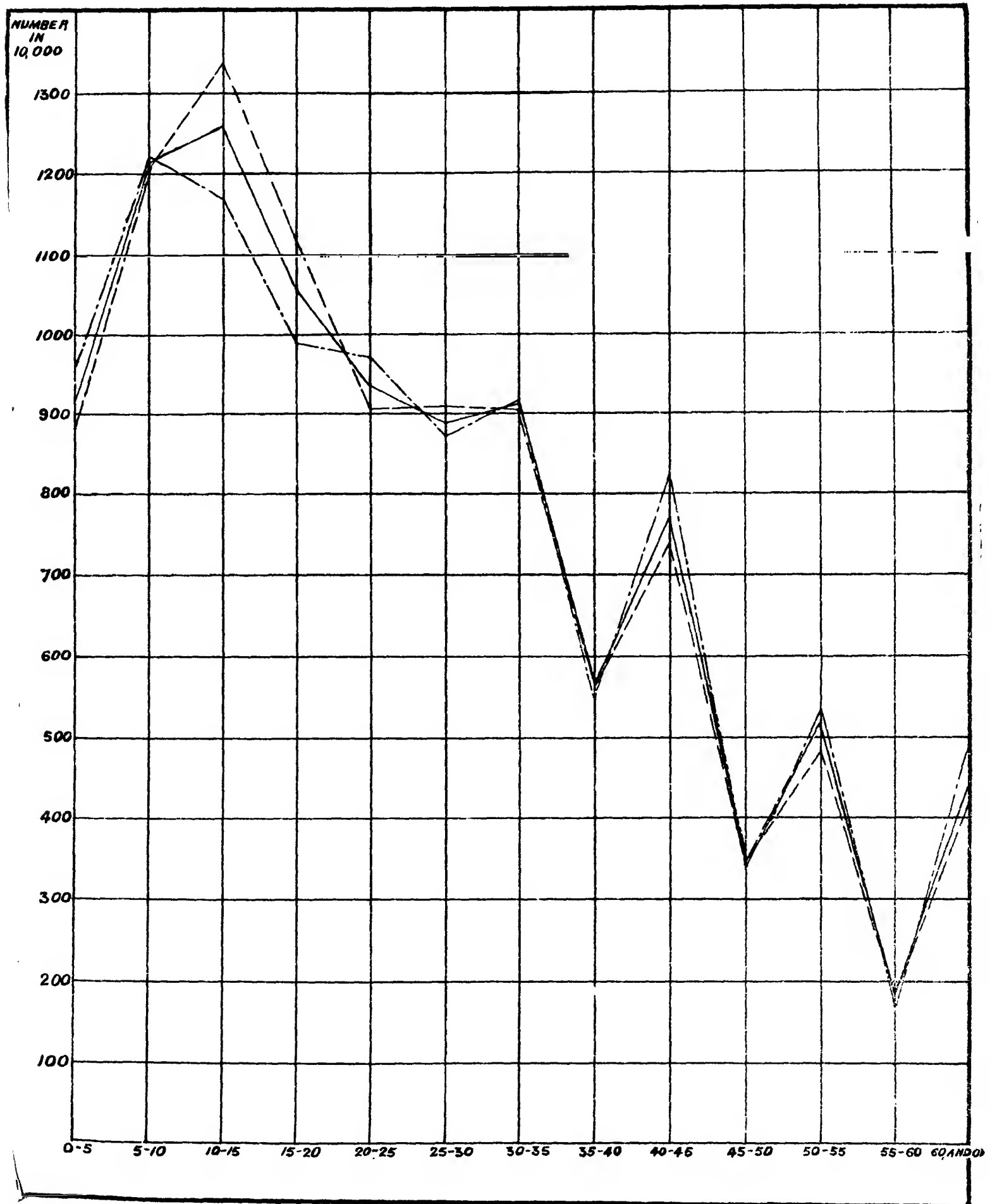


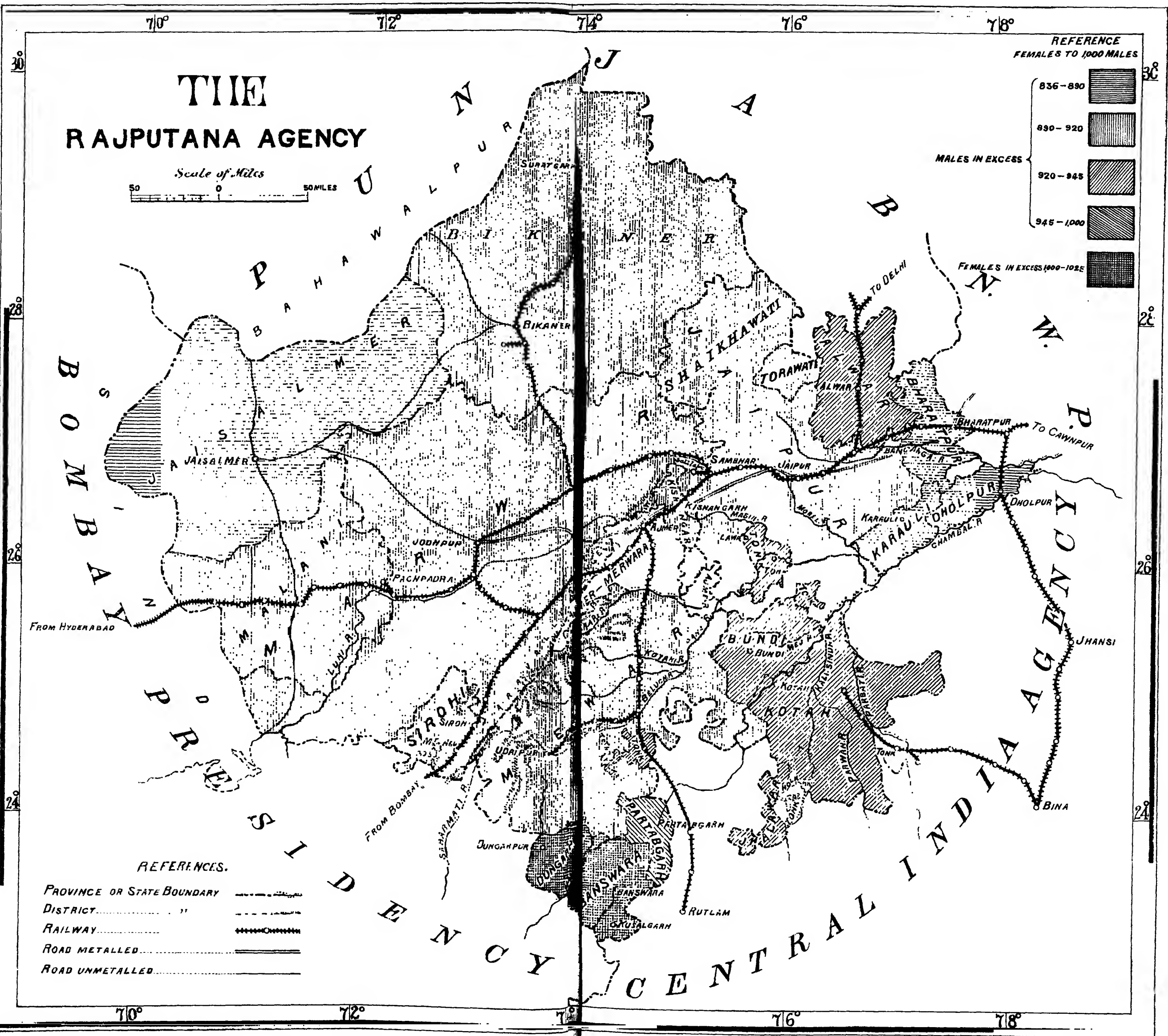
DIAGRAM Nº 5.

Showing the number of persons (total, males, and females) censused at each age-period.

TOTAL POPULATION.....
MALES
FEMALES



Map No. 7 Showing the Proportion of the sexes.



CHAPTER V.

Civil Condition.

(TABLE VII.)

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133. The statistics relating to the Civil Condition of the population at the different age-periods which are given in Imperial Table VII are the first of their kind which have been compiled for the Native States of Rajputana. The instructions for filling up the column of the schedule in which the Civil Condition was to be entered ran as follows :—

Introductory.

“Column 6 (Married, Unmarried or Widowed.)

This column should not be left blank for any body, not even for infants. Every person should be entered as either married, unmarried, or widowed. No question regarding the validity of a marriage should be made, but the statements made by the person, or in the case of children by their relatives should be accepted. Divorced persons should be entered as widowed if they have not married again. Persons who are returned by custom as married should be entered as such although they have not gone through the full ceremony. Unmarried women though living with a man should be entered as unmarried. The vernacular word for married “byahâ” is not sufficiently explicit. When a person states that he or she is married that person should be asked whether his wife or her husband is living.”

These instructions appear to have been carefully followed and in no case has the Civil Condition of a person been omitted. Before reviewing the statistics of the Civil Condition it may be well to premise that the figures for the different age-periods are the actual figures entered in the schedules and therefore share whatever inaccuracies there may be in the record of age, and that among those sections of the community who consider it derogatory to have a girl of marriageable age unmarried, the probability is that the ages of girls in this position were understated rather than that they were falsely returned as married.

134. The universality of marriage has already been referred to in the chapter dealing with the movement of the population, as marriage, being one of the chief factors in the reproduction of the race, has necessarily an important bearing on questions relating to the growth of the population. The most essential difference between marriage in India and in Europe is that in the latter the ceremony is always immediately followed by cohabitation, while among many classes of the native population of India consummation does not take place until some years after marriage. Marriages are usually celebrated in the months of Baisakh, Jeth, Asadh. Magsar, Magh, and Phagun corresponding to April, May, June, December, January, February and part of March. They are not celebrated in the rainy season (Chaumasa) because the gods are supposed to be asleep and cannot be invoked to bestow blessings on the happy couple, and also doubtless because in this season the marriage parties could not travel about the country except at great inconvenience and discomfort. The actual dates are determined by astrological considerations but there are certain auspicious days on which marriages can be celebrated without the necessity of consulting astrologers. These days, which are mostly used by

Marriage.

Jats, Gujars, Ahirs, Minas, Sunars, Nais, Bhils, etc., etc., for their marriages, are *Akha Tij* (the 3rd day of the second half of Baisakh), *Janam Ashtmi* (Krishna's birthday in September), *Deo Uthni Gyaras*, (in November), *Dhulandi*, (in March) and *Basant*, (in April). The lower classes also often celebrate their marriages on the dates fixed for the marriages of the Jagirdars and chieftains to whom they are subordinate. If the parties are of a mature age at the time of the wedding, a second ceremony called *Gauna* is usually performed at once and the marriage is then consummated. But if the bride and bridegroom are of tender age the *Gauna* ceremony is not performed until the 1st, 3rd, 5th or 7th year, (i.e., an odd year) after the marriage. The *Gauna* ceremony usually, but not always, marks the commencement of married life. In some parts of the country and among some castes it is performed only in order to remove the restriction against the bride going to her husband's house and has nothing to do with the commencement of conjugal relations the date of which is determined by the parents of the bride, when she has attained maturity, after consultation with the astrologers. In many places the *Gauna* ceremony is altogether omitted. Mahomedans marry at any time of the year except during the Muharram, and there are some who consider the first 15 days of the month Safar which follows the Muharram to be also unlucky. Married life with them commences when the parties have arrived at maturity. The customs which govern marriages are dealt with in Chapter IX on Caste, Tribe, and Race.

Examination of the Statistics

135. An examination of the statistics given in Table VII will show that the unmarried males exceed the unmarried females by 1,049,490, that the widowers fall short of the widows by 462,339 and that there are 101,960 more wives than husbands.

Distribution by Age and Civil Condition.

136. Subsidiary Table I, appended to this Chapter gives the distribution of 10,000 of each sex by Age and Civil Condition, and from this statement we see that among the males 48 per cent. are single, 43 per cent. are married, and 9 per cent. are widowed; whereas, among the female population, 50 per cent. are married, 30 per cent. are single, and 20 per cent. are widows. The relatively low proportion of unmarried women and the high proportion of widows are the results of the custom which enforces the early marriage of girls and discourages the re-marriage of widows. The excess of wives over husbands is due partly to the absence of husbands and partly to polygamy. Taking the proportions at the different quinquennial age-periods, among 10,000 males of all ages there are five married who are under 5 years of age, and among the same number of women there are at the same age-period 12 married and 1 widowed. At the next age-period, 5-10, there are 37 males and 103 females among the married, while 5 males and 7 females are widowed. In the 10 to 15 period 172 males and 437 women are married, and 23 males and 27 females widowed. At 15 to 20 there is a further rise among the married of both sexes, the married men amounting to 364 and the married women to 732. The widowed males number 48, and the widowed females 65. Between 20 to 25 there are 501 married males, and 827 married females which is the maximum rate of wives for all age-periods. The widows number 117 and the widowers 67. At 25 to 30 the married males 626, continue to rise in number while the married females begin to decrease and number 733. At

30 to 35 the number of husbands is 678 which is their highest rate for all age-periods, while the number of wives is 709, the widowers are 95 and widows 195. From 35 to 40 the numbers of the married of both sexes drop considerably, the husbands number 434 and the wives 395; but from 40 to 45 the proportion of husbands and wives rises again to 550 and 461 respectively. There are 110 widowers and 347 widows at this age-period: the number of the latter shows a considerable increase on the figure for the previous age-period. From the age-period 30 to 35 and onwards, it will be noticed that the figures of the single, married, and widowed rise and drop alternately at each age-period owing to the tendency—already noticed—of the people to return their age as an even multiple of five. The far higher proportion of widows to widowers at all ages from 20 years and upwards brings out very clearly the great distinction between the sexes in respect of re-marriage.

137. Subsidiary Table II shows the distribution by main age-periods of 10,000 of each sex in each Civil Condition. Out of 10,000 unmarried males 4,241 are below ten years of age, 6,626 are under fifteen, and 9,609 are under forty. Of the unmarried females, 6,789 are under ten, and 9,125 are under fifteen. In other words the average age of unmarried females is much lower than that of unmarried males. Among 10,000 married males, 97 are under ten, 495 are under fifteen, and 6,522 are below forty. Out of the same number of married women 229 are under ten, 1,105 are under fifteen, and 7,908 are below forty. Thus the mean age of husbands is higher than that of wives. Of the widowers 56 per cent., and of the widows 65 per cent. are over forty and the average age of the widows is therefore higher than that of the widowers. The mean age* of the unmarried is 13·87 years for males and 8·31 years for females; that of the married is 34·86 for husbands and 29·45 years for wives; the mean age of widowers is 41·63, while that of the widows is 44·12. The difference between the ages of the husband and wife is nearly $5\frac{1}{2}$ years.

138. Three columns have been added to Subsidiary Table II showing the proportion of females to 1,000 males in each Civil Condition at each age-period. The ratios, which are, of course, affected by the variation in the proportion of the sexes at the different periods of life, show that at each period the number of spinsters is smaller than that of bachelors, and that the difference between the unmarried of each sex becomes more marked with advancing years. Married women are greatly in excess of married men up to 40, after which the husbands are more numerous than the wives. The disproportion between the widowed of each sex is not as great as might have been expected, which is due no doubt to the fact that widow re-marriage is freely practised among the large agricultural castes, the forest tribes, and the lower classes who form the bulk of the population. The statistics show that to every 10 husbands below 15 there are 23 wives, and to every 10 widowers below 15 there are 11 widows, whilst the unmarried girls of under 15 are less than the unmarried boys by about one in every five.

139. The relation between Age and Civil Condition is further exemplified in Subsidiary Table III which gives the Civil Condition of 10,000 persons at

In calculating the mean age the arithmetical mean of each age-period was taken as the mean age of all persons included in the period.

Distribution by Main
Age-periods of 10,000
persons of each Civil
Condition.

Civil Condition at
main age-periods

each main age-period. From this statement it will be seen that out of 10,000 males below 10 years of age 200 are married and 26 widowed. Out of the same number of women 526 are married and 39 widowed. In the next age-period 10 to 15 there are 1,285 males and 3,734 females among the married, and 173 males, and 234 females among the widowed. From 15 to 40 there is, as is only to be expected, a considerable rise in the proportion of the married and widowed. The number of husbands in 10,000 males at this age-period is 5,919 and the number of wives in 10,000 women is 7,902. There are 829 widowers and 1,515 widows. At 40 and over the proportion of married men, 6,882, continues to increase but among the married women it drops to 4,441. The proportion of widows at this age-period is more than double the ratio of the widowers. Out of every 10,000 women of 40 years of age and over there are only 61 who are spinsters and these statistics show what a very small proportion of the female population remains unwedded.

Proportion of the
sexes by Civil Condition
for the Chief Religions.

140. The proportion of the sexes by Civil Condition at each main age-period for Religions and Divisions is given in Subsidiary Table IV. It will be seen that the Jains have the highest proportion of wives and widows. The Hindus come next with respect to the ratio of wives, then the Animists, then the Musalmans and last the Christians; but for widows the Musalmans are second and the Hindus third. Among Jains, Hindus, and Musalmans the widows are more than twice as numerous as the widowers. The highest proportion of wives to husbands among the Jains, Hindus, and Animists is found in the Western Division; and among Musalmans, and Christians in the Eastern Division. Turning to the age-periods we find that at the very early age 0 to 10 the highest proportion of girl wives to boy husbands is shown by the Animists but their position is entirely due to the returns from Marwar in which State the proportion of young wives among the Animists at this age is considerably higher than that of youthful husbands. The actual number of persons of the Animistic faith returned as married in Marwar who are under ten years of age is 1,152. Early marriage is not the custom among the Bhils who form the great bulk of the Animistic population and I am inclined to doubt the accuracy of the Marwar returns of young girl wives among their Animistic tribes. If the exceptional ratio returned by Marwar is not taken into account, the early marriage of females will be found to be far more prevalent among the Hindus than among the other religious groups, which we know to be the case, and the proportion of infant wives to infant husbands to be higher among the Musalmans than among the Jains. Girls of all religions, except the Animistic faith, are married at an earlier age in the Eastern than in the Southern and Western Divisions. The proportion of widows to widowers at this age is highest among the Hindus. Next to the Hindus come the Jains, then the Animists and then at a considerable interval the Musalmans. There are no very young widows among the Christians. At 10 to 15 the Hindus show the highest proportion of wives to husbands, then the Musalmans and Animists whose ratios approximate to one other, then the Jains, and then the Christians. The proportion in the Divisions remains highest in the Eastern and lowest in the Western Division. Widows are relatively more numerous than widowers among the Jains and Animists. Among the Musalmans the ratio of widows to widowers is very small. From 15 to 40 the Jains show by far the highest ratios for wives

and widows. The Hindus come next, at a considerable interval, for wives, then the Musalmans, Animists, and Christians. For widows the Musalmans have a higher ratio than the Hindus. The highest ratio for wives and widows at this age among Jains and Hindus is found in the Western Division. Among Musalmans, wives are in the highest proportion in the Eastern Division and widows in the Western Division. The Animists show a higher proportion of wives to husbands in the Southern Division and of widows to widowers in the Eastern Division. At 40 and over among the followers of each creed there are fewer wives than husbands and more widows than widowers. The wives are relatively most numerous among the Jains, and the widows among the Animists. The proportion of widows to widowers among Hindus is far higher in the Southern than in the other Divisions.

141. The relative figures of the population in each of the three conditions for each Division and State by main age-periods are given in Subsidiary Table V. From this we see that the proportion of married males is highest in the Eastern Division (44·93 per cent.) and lowest in the Western Division (40·50 per cent.). Among the States, the maximum ratio 46·97 per cent. is found in Kishangarh and the minimum 30·44 per cent. in Jaisalmer from where there was a large exodus in the famine to Sind and Bahawalpur. There is not much difference in the proportion of unmarried males in each of the Divisions. The Western Division with a ratio of 48·29 per cent. shows the highest proportion, and the Southern Division with 47·47 per cent. the lowest. Of the States, Jaisalmer with a percentage of 63·02 is first and Shahpura with 42·75 per cent. last. Widowers are in the highest proportion, 11·30 per cent. in the Southern Division and are relatively least numerous in the Eastern Division where their percentage is 7·15. The States with the highest and lowest ratios are Marwar 12·52 per cent. and Jaipur 6·31 per cent. Among females, the proportion of wives is highest in the Eastern Division and lowest in the Southern Division. Jaipur shows the maximum ratio of 52·94 per cent., and Jaisalmer the minimum ratio of 39·98 per cent. The ratio of unmarried females is highest in Banswara where the percentage is 38·67, and lowest in Jhalawar where it is 23·56. The last mentioned State with a percentage of 28·94 shows the highest proportion of widows, while Bharatpur with 17 per cent. has the lowest ratio.

Civil Condition in the different States by main age-periods.

142. If we take the figures for the main age-periods, one of the first points to note in the returns of the States is the extent to which early marriage takes place in different parts of the province. The highest proportion of both married males and married females of under ten years of age is found in Marwar where in every 10,000 boys and girls, 580 and 1,118 respectively are married. Kishangarh shows the next highest ratio with 249 married boys and 901 married girls; then come Dholpur, Lawa and Shahpura. In each of these States and Estates there is a large proportion of the higher classes which practise early marriage. In the Bhil States of Banswara and Dungarpur, and in Jaisalmer, Bikaner, Alwar, Karauli, Bundi, and Kotah the ratios are low. Partabgarh has only a small number of married boys at this age but its ratio of young married girls is higher than those of Bundi and Kotah. For the period 10 to 15 Dholpur with 2,184 has the highest proportion of married males; Marwar is next with 2,126 and then come Bharatpur, Kishangarh, Shahpura, and Karauli. The States with the lowest ratios are Jaisalmer 351, Banswara 428

and Dungarpur 472. Bundi, Bikaner, and Kotah have also low ratios. Among girls at this age-period, the States of Dholpur, Bharatpur, Jaipur, Jhalawar, Karauli, and Kishangarh, all in the Eastern Division, show the highest proportion of wives: their ratios varying from 6,575 in Dholpur, to 4,329 in Kishangarh. The lowest ratios of wives of the age 10 to 15 are found in Banswara 1,426, Dungarpur 1,777, and Jaisalmer 1,926.

The most noticeable feature of the statistics for the period 15 to 40 is the comparatively high proportion of men in the Western Division who do not marry until late in life. In Jaisalmer over half the men between 15 and 40 are bachelors and in Bikaner and Marwar the proportion is over one-third. The extensive emigration which took place during the famine, when many of the married men went with their families or a part of their families to the canal and railway works in Sind and elsewhere, may to some extent have unduly raised the proportion of the bachelors, but among the great mass of the agricultural and pastoral castes and tribes in these tracts, where living is harder, marriage does seem to be postponed among the men to a later period of life than in the more favoured parts of the country. The figures for the women, however, do not show any delay in marriage. The highest proportions of unmarried females at this period are found in Marwar 1,202, and in the Bhil States of Dungarpur 1,129, and Banswara 1,061. The proportion of unmarried men of 40 years and over is 9·97 per cent. in the Western Division, 8·51 per cent. in Eastern Division, and 5·37 in the Southern Division. For widowers of 40 years and over, Marwar with a percentage of nearly 30 has the highest proportion, and Lawa, Banswara, Jhalawar, Bharatpur, Partabgarh, and Mewar all have ratios of over 23 per cent. For widows the highest ratios are shown by Dungarpur, Banswara, Partabgarh and Jhalawar. In all these States the proportion of widows among females of 40 years and over is more than 70 per cent. Widow re-marriage is practised by the Bhils who form by far the greater part of the population of the first three of these States and the high proportion of widows among them is most likely due to the accidental cause of famine to which, as already remarked, the so-called stronger sex seems to succumb more readily than the more patient.

Polygamy.

143. The proportion of wives to husbands for main Religions and Natural Divisions is given in Subsidiary Table VI. There are in Rajputana 1,046 wives to 1,000 husbands. The proportions in the three Divisions are:—Western Division 1,103, Eastern 1,029, and Southern Division 1,023. By law and custom a Musalman may have four and a Hindu two wives. But except among the wealthy sections of the community and the Bhil tribes, the privilege is not often taken advantage of by Hindus and rarely by the Musalmans unless the first wife is barren or bears only female children. The custom of *Karewa* by which the widow contracts a second marriage with her deceased husband's younger brother is common to almost all the lower castes who form the bulk of the population and this of course leads in many cases to a man having more than one wife.

The number of wives to each husband is larger in the country than in the cities, not because polygamy is more common in villages than in towns, but because the husbands are often absent temporarily in towns and canton-

ments while the wives remain at home in the villages. Taking cities and villages together the high proportion of the wives in the Western Division appears to be due not only to the large Jain community—among whom many of the men have more than one wife—but partly to the emigration which took place during the famine. The statistics of the emigration from the Western Division show that the male emigrants exceeded the female emigrants by 20 per cent. In the Southern and Eastern Divisions the excess of wives is probably entirely due to polygamy but the figures indicate that the practice is not very common. Turning to religion we find that polygamy is far more common among the Jains, Hindus and Animists than among the Musalmans, and that it is most prevalent in the Western Division. Among the Jains who show a ratio of 1,124 wives to 1,000 husbands there are many wealthy sections who are in the habit of marrying more than one wife. The Hindu converts who form a considerable proportion of the followers of Islam in Rajputana appear to have some difficulty in obtaining brides for they show a considerably higher percentage of unmarried males than most of the castes and tribes, and the figures indicate that except in the Eastern Division—and there only to a very small extent—, polygamy is rare among the Musalmans. Bhils usually have two wives and thus raise the ratio of wives to husbands among the Animists. The small number of wives among the Christians is, of course, due to the large proportion of unmarried men, as well as of married men, whose wives are absent, among the European community.

144. Polyandry is not practised in Rajputana.

Polyandry.

SUBSIDIARY TABLE I.

DISTRIBUTION OF 10,000 OF EACH SEX BY AGE AND CIVIL CONDITION.

AGE.					MALES.			FEMALES.		
					Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1					2	3	4	5	6	7
0-5	...	...	...	...	872	5	..	942	12	1
5-10	...	...	...	...	1,161	37	5	1,112	103	7
10-15	...	...	...	...	1,144	172	23	707	437	27
15-20	...	...	...	...	693	364	48	195	732	65
20-25	...	...	...	...	334	501	67	29	827	117
25-30	...	...	...	...	195	626	86	12	733	127
30-35	...	...	...	...	133	678	95	11	709	195
35-40	...	...	...	...	69	434	69	4	395	148
40-45	...	...	...	...	72	559	110	6	461	347
45-50	...	...	...	...	32	252	63	2	181	150
50-55	...	...	...	...	40	336	114	3	207	331
55-60	...	...	...	...	15	120	55	1	78	97
60 and over	...	...	...	...	29	235	148	3	118	368
TOTAL					4,795	4,319	886	3,027	4,823	1,980

Persons who have not returned their Ages have been excluded.

SUBSIDIARY TABLE II.

DISTRIBUTION BY MAIN AGE-PERIODS OF 10,000 OF EACH SEX AND CIVIL CONDITION.

AGE.				MALES.			FEMALES.			FEMALES PER THOUSAND MALES.	
				Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.
1				2	3	4	5	6	7	8	9
0-10	...	...	...	4,241	97	61	6,789	220	42	914	2,486
10-15	...	...	...	2,385	398	262	2,336	576	133	559	2,302
15-40	...	...	...	2,983	6,027	4,113	823	6,893	3,290	159	1,181
40 and over	...	...	...	391	3,478	5,564	47	2,092	6,530	70	629
TOTAL				10,000	10,000	10,000	10,000	10,000	10,000	571	1,046

SUBSIDIARY TABLE III.

DISTRIBUTION BY CIVIL CONDITION OF 10,000 OF EACH MAIN AGE-PERIOD FOR EACH SEX.

AGE.					MALES.			FEMALES.		
					Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1					2	3	4	5	6	7
0-10	...	...	...	...	9,774	200	26	9,435	526	39
10-15	...	...	...	...	8,542	1,285	173	6,032	3,734	234
15-40	...	...	...	...	3,252	5,919	829	583	7,902	1,515
40 and over	...	...	...	...	859	6,882	2,250	61	4,441	5,498

SUBSIDIARY TABLE IV.

PROPORTION OF THE SEXES BY CIVIL CONDITION FOR RELIGIONS AND DIVISIONS.

RELIGIONS AND DIVISIONS.				NUMBER OF FEMALES					
				AT ALL AGES.			0-10.		
				Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1				2	3	4	5	6	7
RAJPUTANA									
All religions	...	...	...	1,046	571	2,022	2,486	914	1,403
Hindu	...	...	...	1,049	551	2,021	2,612	906	1,694
Musalman	...	...	...	996	605	2,155	1,479	938	345
Jain	...	...	...	1,124	643	2,191	1,451	965	1,513
Animistic	...	...	...	1,047	698	1,653	3,485	999	1,292
Christian	...	...	...	827	605	1,329	1,500	991	...
Western Division									
All religions	...	...	...	1,101	593	1,531	1,944	903	1,329
Hindu	...	...	...	1,102	576	1,478	2,177	909	1,823
Musalman	...	...	...	995	607	1,829	528	877	104
Jain	...	...	...	1,215	77	1,386	1,260	951	1,600
Animistic	...	...	...	1,168	519	1,434	7,563	674	5,000
Christian	...	...	...	734	435	577	1,000	474	...
Southern Division									
All religions	...	...	...	1,023	602	1,094	2,826	938	1,038
Hindu	...	...	...	1,030	559	2,047	2,812	891	1,008
Musalman	...	...	...	815	611	1,845	1,120	951	3,000
Jain	...	...	...	1,033	659	2,529	3,114	1,092	1,158
Animistic	...	...	...	1,032	728	1,457	2,721	1,055	1,071
Christian	...	...	...	721	589	1,000	...	990	...
Eastern Division									
All religions	...	...	...	1,029	552	2,387	3,223	914	1,794
Hindu	...	...	...	1,032	539	2,394	3,210	907	1,875
Musalman	...	...	...	1,007	68	2,351	2,021	959	1,250
Jain	...	...	...	1,025	415	2,253	2,512	903	2,667
Animistic	...	...	...	1,009	64	2,312	1,715	931	667
Christian	...	...	...	940	634	2,031	2,000	1,040	...

SUBSIDIARY TABLE V.

DISTRIBUTION BY CIVIL CONDITION OF 10,000 OF EACH SEX FOR EACH AGE-PERIOD BY DIVISIONS AND STATES.

DIVISIONS AND STATES		CIVIL CONDITION OF											
		AT ALL AGES.			0—10.			10—15.			15—40.		
		Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	
Western Division ...		4,050	4,829	1,121	436	9,502	62	1,771	7,930	299	5,288	3,762	950
Bikaner	...	3,941	5,314	745	65	9,531	4	736	9,211	50	5,429	3,966	605
Jaisalmer	...	3,044	6,302	654	33	9,900	7	351	9,616	33	4,054	5,386	560
Marwar	...	4,122	4,626	1,252	580	9,336	84	2,125	7,492	332	5,290	3,633	1,077
Southern Division ...		4,123	4,747	1,130	134	9,833	33	738	8,980	282	5,494	3,123	1,383
Mewar	...	4,142	4,613	1,245	165	9,794	41	826	8,818	356	5,374	3,094	1,532
Danswara and Kusalgarh	...	4,083	5,015	902	44	9,356	...	428	9,516	56	5,929	3,030	1,020
Portabgarh	...	4,117	4,684	1,019	81	9,875	41	811	8,917	237	5,891	2,513	1,156
Dunargarh	...	3,881	5,214	905	65	9,903	32	472	9,299	119	5,350	3,517	1,123
Sirohi	...	4,124	5,092	771	117	9,862	21	502	9,269	138	5,801	3,195	914
Eastern Division ...		4,493	4,792	715	118	9,872	10	1,195	8,731	74	6,336	3,064	600
Jaipur	...	4,510	4,829	631	115	9,877	8	1,122	8,823	55	6,304	3,222	474
Kishangarh	...	4,517	4,364	939	245	9,688	63	1,481	8,236	223	6,301	2,736	906
Lawa	...	4,555	4,359	1,680	216	9,741	43	1,033	8,750	217	6,190	2,762	1,018
Ajmer	...	4,157	4,608	635	53	9,914	3	1,015	8,711	31	6,778	2,910	412
Pharadpur	...	4,578	4,623	719	166	9,819	15	1,876	8,053	71	6,771	2,590	639
Phodpur	...	4,501	4,736	734	219	9,775	6	2,184	7,758	58	6,630	2,797	573
Baran	...	4,338	4,964	696	97	9,900	3	1,330	8,625	45	6,217	3,256	527
Barwar	...	4,101	4,654	1,051	151	9,814	35	929	8,824	247	5,666	3,227	1,107
Tonk	...	4,119	4,511	877	179	9,782	39	918	8,918	164	6,033	2,959	1,092
Bundi	...	4,132	4,833	1,035	71	9,919	10	664	9,210	186	5,853	3,459	1,188
Kotah	...	4,323	4,803	874	99	9,892	9	748	9,162	90	5,926	3,185	889
Shahpura	...	4,519	4,475	1,176	208	9,695	97	1,338	8,260	402	5,941	2,567	1,392

SUBSIDIARY TABLE IV.--(Contd.)

PER 1,000 Males								
5			15—40.			40 AND OVER.		
Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
8	9	10	11	12	13	14	15	16
2,302	579	1,068	1,181	159	1,617	629	70	2,373
2,335	571	1,115	1,181	155	1,616	628	54	2,354
2,165	670	414	1,164	244	1,678	627	215	2,650
1,922	710	1,274	1,206	273	2,410	730	46	2,122
2,161	713	1,201	1,153	341	1,170	573	294	2,695
1,143	553	...	1,132	344	1,700	459	480	1,078
1,610	698	813	1,213	241	1,581	805	38	1,552
1,022	678	949	1,218	210	1,486	790	22	1,483
1,588	706	122	1,181	367	2,023	844	210	2,268
1,515	856	1,089	1,202	530	2,562	960	50	1,800
1,486	589	1,202	1,152	263	1,581	981	13	1,413
...	462	...	776	429	778	756	...	353
2,676	622	941	1,138	234	1,316	551	235	3,488
2,680	571	857	1,131	213	1,332	573	223	3,674
2,172	715	1,508	1,023	236	1,218	485	360	2,537
3,200	744	3,110	1,119	181	2,244	560	78	2,776
2,757	733	1,163	1,165	358	1,100	515	360	2,994
...	560	...	1,082	326	857	211	1,200	1,100
2,771	475	1,752	1,182	86	1,858	568	68	2,709
2,784	454	1,776	1,179	76	1,876	568	56	2,713
2,557	617	1,513	1,208	178	1,576	571	362	2,700
3,351	446	1,643	1,202	55	2,378	543	31	2,284
4,087	680	2,118	1,143	177	1,866	502	260	3,147
3,500	583	3,414	1,336	345	...	480	333	1,585

SUBSIDIARY TABLE V.--(Contd.)

10,000 MALES.			CIVIL CONDITION OF 10,000 FEMALES.														
40 AND OVER.			AT ALL AGES.			0—10.			10—15.			15—40.			40 AND OVER.		
Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
6,225	997	2,778	4,926	3,178	1,896	892	9,022	86	3,303	6,415	282	7,261	1,031	1,706	5,354	41	4,605
6,830	943	2,227	4,732	3,175	2,093	266	9,712	22	2,978	6,869	153	8,008	500	1,492	3,917	34	6,049
6,864	960	2,176	3,998	3,831	2,171	221	9,760	19	1,926	7,331	143	7,529	833	1,538	3,340	71	6,585
6,052	1,012	2,936	5,018	3,155	1,827	1,118	8,773	109	3,447	6,230	323	7,018	1,202	1,780	5,835	41	4,124
7,171	537	2,292	4,523	3,061	2,416	394	9,569	37	2,522	7,139	339	7,078	355	2,067	3,512	105	6,533
7,126	553	2,321	4,635	2,862	2,503	483	9,474	43	2,810	6,804	323	6,993	841	2,166	3,483	114	6,490
6,789	617	2,594	4,147	3,867	1,986	92	9,897	11	1,126	8,797	177	7,293	1,061	1,64	2,767	35	7,197
6,853	795	2,352	4,450	2,783	2,747	392	9,598	100	3,783	6,390	427	6,226	632	2,442	2,635	173	7,132
7,363	500	2,147	4,001	3,342	1,537	186	9,794	26	1,777	7,960	254	6,623	1,129	2,245	2,243	116	7,641
7,766	322	1,912	4,582	3,344	2,074	432	9,534	34	2,112	7,650	238	7,860	574	1,566	3,434	81	6,435
7,153	381	1,996	5,153	2,947	1,900	404	9,577	19	4,371	6,457	172	8,445	298	1,267	4,264	61	5,675
7,221	966	1,813	5,294	2,831	1,875	410	9,529	21	1,584	6,269	147	8,615	257	1,138	4,382	61	5,577
6,868	911	2,221	5,289	2,369	2,342	941	9,602	87	1,120	6,116	275	8,041	301	1,658	3,409	67	6,524
6,786	607	2,607	5,249	2,602	2,149	645	9,315	40	3,918	5,815	287	8,045	269	1,683	3,381	...	6,719
7,247	726	2,047	4,995	3,459	1,546	199	9,804	6	3,777	6,201	72	8,825	242	823	4,701	73	5,226
6,989	619	2,392	5,249	3,051	1,700	421	9,485	24	5,310	4,482	118	8,710	240	990	4,155	8	5,537
6,814	995	2,191	5,425	2,854	1,721	704	9,248	11	6,575	3,312	113	8,704	175	1,051	4,400	68	5,523
7,014	826	2,166	5,269	3,010	1,721	453	9,741	1	5,110	4,651	89	8,600	332	378	4,267	44	5,686
5,876	713	2,411	4,756	2,356	2,894	663	9,290	77	1,073	1,004	713	7,118	214	2,586	2,924	50	7,026
7,781	626	1,783	4,163	2,783	2,218	564	9,340	56	3,306	1,431	263	7,735	573	1,112	3,827	139	6,084
7,000	887	2,113	4,637	2,745	1,818	151	9,765	14	2,970	6,617	421	7,114	381	2,815	3,315	50	6,121
7,087	694	2,219	4,694	2,980	2,326	207	9,779	14	2,917	6,724	249	7,057	417	1,926	3,487	90	6,143
7,003	865	2,132	5,259	2,360	2,381	886	9,101	113	1,192	5,496	362	7,816	371	1,765	2,345	25	6,115

SUBSIDIARY TABLE VI.

PROPORTION OF WIVES TO HUSBANDS FOR MAIN RELIGIONS AND DIVISIONS.

DIVISIONS.			NUMBER OF MARRIED FEMALES PER 1,000 MARRIED MALES.							
			All Reli- gions.	Hindu.	Musalman.	Jain.	Animistic.	Christian.	Cities.	Rural Areas.
1			2	3	4	5	6	7	8	9
RAJPUTANA.			1,046	1,049	996	1,124	1,047	827	949	1,052
Western Division	...	...	1,101	1,102	995	1,245	1,168	734	1,057	1,103
Southern Division	...	...	1,023	1,030	895	1,033	1,032	721	982	1,025
Eastern Division	...	...	1,029	1,032	1,007	1,025	1,009	940	916	1,037

CHAPTER VI.

Education.

(TABLE VIII.)

145. The statistics regarding education are contained in Table VIII, which shows literacy in the Provincial Vernaculars Rajasthani, and Western Hindi, (separate figures being given for the dialects Marwari, Mewari, and Dhundari of the former, and Hindi and Urdu of the latter), in "Other languages," and in English; and, gives sex-totals for each of the four age-periods 0-10, 10-15, 15-20, 20 and over. The instructions to the enumerators on the subject of the entries to be made in column 14 of the schedule for persons who were literate or illiterate were as follows:—

Introductory.

"Column 14 (Literate or illiterate).

Only enter the language or languages which a person can *both* read and write. Persons who can read but who do not know how to write should be shown as illiterate. The language entered in this column may not always be that entered in column 13. Persons whose parent tongue is Hindi, frequently cannot read and write it, but they can read and write some other vernacular, such as Urdu. In such a case Urdu is the language which should be entered in this column."

These rules appear to have been carefully observed and the division of the population with respect to literacy into those who know how to read and write a language, and those who do not, is I believe substantially accurate in spite of its being the first occasion that an attempt has been made to collect these statistics in the Native States.

146. Of the total population of 9,723,301 there are only 324,701 persons or 3 per cent. of the population who are literate as against 9,398,600 or 97 per cent. who are unable to both read and write. The males are more educated than the females but even among them only 6 per cent. are literate. Education has hardly reached the females at all for 99·81 of them are illiterate.

Proportion of illiterates to the total population.

147. Subsidiary Table I shows the state of education among 10,000 of each sex at the different age-periods which are important from an educational point of view, and gives the chief vernaculars in which the people are literate. Columns have also been added showing the proportion of female literates to 1,000 male literates at each age-period. It will be seen that out of 10,000 males of all ages, 619 are literate and 9,381 illiterate; and that out of a similar number of females, 18 are literate and 9,982 illiterate. The number of literate females to 1,000 literate males is 27.

Education by Age and Sex.

148. The language in which the greatest number of people are literate is Western Hindi, which comprises the dialects Hindi and Urdu. The total number of literates in Western Hindi is 173,658 persons and the proportion in 10,000 of each sex is males 332 and females 8. Of the two dialects Hindi contains the greatest number of literates. The figures for each dialect are:—Hindi 157,496, males 154,184 and females 3,312; and Urdu 16,162, males 15,564 and females 598.

Languages in which the people are literate.

Western Hindi.

A number of persons, however, who are returned as literate in English are also literate in Hindi and Urdu and if these people are included the figures will be Hindi 160,695 and Urdu 18,774 which will raise the total number of literates in Western Hindi to 179,469 persons or 184 in every 10,000 of the population. The position of Western Hindi at the top of the vernaculars of India which people can both read and write is chiefly due to the fact that the text books used in the schools are mostly in Hindi or Urdu.

Rajasthani.

149. Next to Western Hindi comes Rajasthani. The number of literates under this language head is 136,340, males 132,659, females 3,681; and the proportion in 10,000 of each sex is males 260, females 8.

Three dialects are returned, namely, Marwari, Mewari and Dhundari or Jaipuri, and, of these Marwari contains nearly 70 per cent. of the literates in Rajasthani. The number of literates in Jaipuri at first sight appears small when we consider that the Jaipur State returns more than one-fifth of the total literates in Rajputana, but the explanation is that most of the people of Jaipur and Kishangarh who can read and write have recorded Hindi and Urdu as the languages in which they are literate. Among the persons literate in English there are 2,272 who are also literate in Rajasthani. Including these the total number of literates in Rajasthani is 138,612 or 143 in every 10,000 persons.

English.

150. After Rajasthani comes English in which the number of literates amounts to 10,348, males 9,696, females 652. That is, among 10,000 males 19 are literate, while among the same number of females 1 only is educated.

Other languages.

151. Excluding English, the number of literates in "Other languages" is 4,355, males 4,080, females 275. The majority of these persons are literate in one or other of the three languages Persian, Gujarati and Sanskrit which between them contain 90 per cent. of the literates in all languages except the Provincial vernaculars and English. Besides the three tongues mentioned, the languages included in this heading are Bengali, Canarese, Goanese, Kaithi, Marathi, Portuguese, Sarafi, Tamil, and Telugu. Sarafi which is returned by 59 persons appears to be a mixture of Marwari and Gujarati, but the character in which it is written seems to differ somewhat from the characters used in Gujarati and Marwari.

State of education at different age-periods.

152. Among 10,000 of each sex at all ages, the proportion of literates at the age-period 0-10 is males 22 and female 1. From 10 to 15 the proportional number of literates is males 57 and females 2, from 15 to 20 it is males 85 and females 3, and from the age of 20 and over males 455 and females 12.

Taking these main age-periods for the different languages the proportions of male literates at 0 to 10 in Rajasthani, and Western Hindi, and English are 9, 12 and 1 respectively. The proportion among the females is *nil*. From 10 to 15, among the males, there are 27 literates in Rajasthani and the same number in Western Hindi, and 3 in "Other languages" of which 2 are literate in English. The proportion among the females is 1 each for Rajasthani and Western Hindi, and blank for "Other languages." From 15 to 20 the proportions for males are Rajasthani 42, Western Hindi 39, "Other languages" 3—of which two are literate in English. Among the females the figures are Rajasthani 2, Western Hindi 1, "Other languages" blank.

From the age of 20 and over, Western Hindi with 254 has the highest proportion among the males, then Rajasthani with 182, and "Other languages" with 20, of whom 14 are literate in English. Among the females, the proportion of literates in Western Hindi is 6; in Rajasthani 5, and in "Other languages" 2; of whom 1 is literate in English.

153. For every 1,000 male literates at each age-period, the highest proportion of female literates is 42 at the period 0 to 10. At 10 to 15 and 15 to 20 there are 30 educated women to every 1,000 educated men, but from 20 and over, the number decreases to 25 literate women to every 1,000 literate men.

Proportion of female
to male literates.

The proportion of women literate in English to men literate in the same tongue is also highest at the period 0 to 10. Among children below 10 years of age there are 161 girls who are literate to every 1,000 literate boys. The proportion declines at each successive period; and, the number at the age-period 20 and over is only 56 females to every 1,000 males who can read and write English.

154. Subsidiary Table II gives the education statistics by sexes and main age-periods of Hindus, Musalmans, Jains, Animists, Christians and Parsis.

Education statistics
for the main religions.

The best educated community are the Christians amongst whom 71 per cent. of the men and 72 per cent. of the women can both read and write. Next come the Parsis whose numbers, however, are very few; then the Jains; after them the Hindus; then the Musalmans; and lastly, the Animists.

155. Taking the statistics for males and females separately, for males the Parsis, with a percentage of 82 show the highest proportion of educated men. The Christians, whose numbers are also insignificant, come next with 71 per cent. and then the Jains—a well-educated class chiefly engaged in banking and mercantile pursuits—with 46 per cent. After the Jains there is a large drop to the Hindus, who comprise the great bulk of the population and among whom only 5 in every hundred can read and write. The low percentage of educated men among the Hindus is due to the large number of persons of the low and depressed castes who form such a considerable proportion of the Hindu community. The Musalmans follow with a percentage of 4 males, and their low proportion is owing to the fact that many of them are Hindu converts and Meos who are mostly agriculturists and among whom education has made little progress.

Education is practically non-existent among the Animistic tribes who return only 16 educated men among every 10,000 males. With regard to female education the Christians with a percentage of 72 literates are far ahead of the other creeds. The Parsi females with a percentage of 45 show the next highest proportion of educated women. A long interval separates the Jain, Musalman, Hindu and Animistic females from their Christian and Parsi sisters. The figures of educated females in every 10,000 women of each of these creeds are respectively, Jains 83, Musalmans 25, Hindus 13, and Animists 2. The low proportion among the Hindus may to some small extent be due to the prejudice which exists among them against describing their grown-up females as literate.

156. The proportions of the literates among the followers of the other religions are not shown in Subsidiary Table II because their numbers are so small, but to those who follow the progress of the creeds of the Hindu reformers it will be of interest to know that among the Aryas 67 out of every 100 males and 21 out of every 100 females can both read and write. In the brief account of the Arya religion given in Chapter III it is mentioned that the Arya Samaj busies itself with female education and the figures quoted above bear out this statement and show that the Aryas are far ahead of the followers of all other forms of the Hindu faith with respect to education among women.

157. The proportion of the educated in 10,000 of each sex for each age-period by Divisions and States is shown in Subsidiary Table III. The proportion of the educated in both sexes is highest in the Western and lowest in the Eastern Division. The proportions for males are, Western Division 869, Southern Division 759, and Eastern Division 468. For females the proportions are Western Division 29, Southern Division 24, and Eastern Division 12. Among the States, Sirohi owing to its comparatively large European community is first for both sexes. Marwar has the next highest proportion for males, but for educated females the second place is taken by Kishangarh. For males Partabgarh is fourth and Mewar and Shahpura equal fifth. The States with the lowest proportion of educated males are Kotah and Dholpur.

For educated females, Sirohi, Kishangarh and Marwar occupy the first three places, the small Thakurate of Lawa is fourth, Shahpura fifth, and Mewar and Tonk equal sixth. Dungarpur and Dholpur show the lowest ratio.

For males at the age-period 0-10, Bharatpur with 437 in every 10,000 is first, then Sirohi with 424 and Marwar with 239. After these three, there is a large drop to Shahpura which shows a proportion of 80 in every 10,000. Karauli has a ratio of 11, while Lawa does not return a single boy of under 10 years of age who can read and write. For females Sirohi is first with a ratio of 38 and Kotah second with 15. In Bikaner, Partabgarh, Dungarpur, Lawa, Jhalawar, and Bundi the proportion is *nil*. From 10 to 15 Sirohi is first for males with 996, its position both at this and the first age-period being due chiefly to the Military and Railway Schools at Abu. Marwar is second with a ratio of 830 and then Shahpura with 637. The lowest ratios at this period are shown by Kotah 165 and Dholpur 162. For females Sirohi is first with 88, then Kotah with 34, Shahpura with 29, and Marwar with 27. In Partabgarh and Lawa there are no girls between 10 and 15 who are literate.

From 15 to 20 Marwar with a ratio of 1,323 occupies the first place for educated males, Sirohi is second with 1,304, and Partabgarh, Shahpura and Kishangarh all show ratios of over 900. Kotah with 301 and Dholpur with 319 show the lowest ratios. For females—excluding the small Thakurate of Lawa whose 2 literate females would bring it to the top—the highest proportion is shown by Sirohi with 71 and Marwar is next with 53. The lowest ratios are in Kotah and Bundi 8 each, and Dungarpur 5.

From 20 and over Sirohi, with a proportion of 1,736 literates, is first among the males, Shahpura is second with 1,326, and Marwar third with 1,242. Kishangarh, Partabgarh, and Mewar all show over 10 per cent. of literates among the males at this period. Kotah with 402 and Dholpur with

391 show the lowest ratios. For females Sirohi and Kishangarh are at the top with a ratio of 65 each, and Kotah and Dholpur last, each with a proportion of 5.

158. The state of education in the eight cities of the Province is shown in Subsidiary Table IV. Both male and female education is far more advanced in the cities than in the country. The number of educated persons is highest in the Jodhpur City. Next comes Udaipur; then Alwar, Bharatpur, Jaipur, Bikaner, Tonk and Kotah. The position of Jodhpur at the head of the Cities in the matter of education is probably due to the large number of Marwaris which it contains. The chief and almost sole occupation of these men is trade and they are necessarily a well-educated class. Although Jaipur only occupies the fifth place, it should be remembered that it contains a population more than $2\frac{1}{2}$ times as great as that of Jodhpur. It is the only city which possesses a college where higher education is taught and if the proportion of literate persons to its total population is smaller than the proportion in Jodhpur, Udaipur, Alwar, and Bikaner, its standard of education is far higher. For males the order of the cities is the same as that mentioned above, Jodhpur occupying the first and Kotah the last place among the cities. In respect of female education the order is changed. Jodhpur comes first with 27 educated females in every thousand women; then Udaipur with 17; Alwar is third with nearly 13; Bikaner fourth with nearly 10; Bharatpur fifth with 9; Tonk sixth with 6; Jaipur seventh with nearly 6; and Kotah eight with an average of a little over 2.

Education in the Cities.

159. Subsidiary Table V. shows for the Divisions and States the proportion among 10,000 of each sex at each age-period, who can read and write English. The acquisition of a knowledge of English has undoubtedly progressed but the number of those literate in this language is—as is only to be expected—very small. The proportion is highest in Sirohi, owing to the comparatively large number of Europeans and Eurasians residing at Abu and at Karari (Abu Road Station). At the first age-period, however, from 0 to 10 Bharatpur has the highest proportion of educated boys.

Extent to which English is known.

160. The optional Imperial Table IX.—(Education by Selected Castes) has not been prepared for Rajputana, so the extent to which education has spread among the different castes cannot be given. Statistics of the literates among what were believed to be the most educated castes were, however, compiled by the Jaipur and Alwar States and these statistics, which are probably typical of the general diffusion of literacy among the most widely educated classes of the Hindus and Jains, show that the Kayasths are the best instructed. Next come the Khatri, then the Banias and then at a considerable interval the Brahmans. Of the Banias who are Hindus, the Dhusars, Srimals, and Agarwals are the best educated; and, among the Jains, the Khandelwals, the Oswals, and the Saraogis.

Education by Caste.

SUBSIDIARY TABLE I.

EDUCATION BY AGE OF 10,000 OF EACH SEX.—(GENERAL POPULATION.)

AGE	NUMBER IN 10,000.						NUMBER IN 10,000 LITERATE IN						NUMBER IN 10,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES AT EACH AGE.		
	Literate.			Illiterate.			Rajasthani.		Western Hindi		Other Languages.							
	Both sexes.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0—10 ...	12	22	1	2,115	2,050	2,178	9	...	12	...	1	...	1	1	...	42	957	161
10—15 ...	32	57	2	1,229	1,282	1,170	27	1	27	1	3	...	1	2	...	30	826	84
15—20 ...	45	85	3	1,008	1,026	988	42	2	39	1	3	...	1	2	...	30	872	81
20 and over...	245	455	12	5,314	5,014	5,643	182	5	254	6	20	2	8	14	1	25	1,019	56
TOTAL ...	334	619	18	9,666	9,381	9,982	260	8	332	8	27	2	11	19	1	27	963	67

Columns 12 and 13 include English.

SUBSIDIARY TABLE II.

EDUCATION BY AGE AND RELIGION OF 10,000 OF EACH SEX AT EACH AGE-PERIOD.

AGE.	NUMBER IN 10,000.						NUMBER IN 10,000 LITERATE IN						NUMBER IN 10,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
	Literate.			Illiterate.			Rajasthani.		Western Hindi		Other Languages.							
	Both sexes.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Hindu--																		
0—10 ...	47	89	2	9,953	9,911	9,998	33	1	52	1	4	...	2	3	...	26	951	4
10—15 ...	187	325	10	9,813	9,675	9,990	137	6	175	4	13	...	5	9	...	24	806	...
15—20 ...	354	618	21	9,646	9,382	9,979	273	11	325	9	20	1	9	16	...	27	845	5
20 and over ...	358	675	16	9,642	9,325	9,984	242	7	408	9	25	...	10	197	...	22	993	3
TOTAL ...	270	502	13	9,730	9,498	9,987	188	6	296	7	18	...	8	14	...	23	945	3
Musalman--																		
0—10 ...	47	87	4	9,953	9,913	9,996	20	1	51	2	16	1	5	10	...	41	953	36
10—15 ...	167	289	22	9,833	9,711	9,978	101	7	138	11	51	4	13	24	...	64	858	...
15—20 ...	301	520	47	9,499	9,486	9,953	176	20	251	24	92	3	24	44	...	78	907	...
20 and over ...	332	609	32	9,668	9,391	9,968	159	8	354	29	93	4	17	56	...	49	979	11
TOTAL ...	240	435	25	9,760	9,565	9,975	121	7	243	15	71	3	14	27	...	53	950	10

SUBSIDIARY TABLE II.—(Contd.)

EDUCATION BY AGE AND RELIGION OF 10,000 OF EACH SEX AT EACH AGE-PERIOD.

AGE.	NUMBER IN 10,000.						NUMBER IN 10,000 LITERATE IN						NUMBER IN 10,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
	Literate.			Illiterate.			Rajasthani.		Western Hindi.		Other Languages.							
	Both sexes.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Jain—																		
0—10 ...	372	718	18	9,628	9,282	9,982	477	13	227	5	14	...	5	10	...	24	1,052	...
10—15 ...	1,903	3,601	57	8,097	6,399	9,943	2,328	42	1,225	15	48	...	21	41	...	14	1,429	...
15—20 ...	2,776	5,340	96	7,224	4,660	9,904	3,555	74	1,698	21	87	1	39	76	...	17	2,032	...
20 and over ...	3,075	6,185	109	6,925	3,815	9,891	3,438	62	2,640	45	107	2	43	88	...	18	2,151	2
TOTAL ...	2,356	4,642	83	7,644	5,358	9,917	2,713	51	1,851	31	78	1	32	65	...	18	1,861	2
Animistic—																		
0—10 ...	2	1	2	9,998	9,999	9,998	1	2	...	...	...	...	...	...	...	2,250	1,028	...
10—15 ...	5	1	9	9,995	9,999	9,991	1	9	...	...	...	...	...	...	...	10,500	817	...
15—20 ...	3	6	...	9,997	9,994	10,000	6	...	...	...	...	...	...	...	...	...	838	...
20 and over ...	15	29	...	9,985	9,971	10,000	27	...	2	...	...	...	...	...	...	10	968	...
TOTAL ...	9	16	2	9,991	9,984	9,998	15	2	1	...	...	...	...	...	...	107	936	...
Christian—																		
0—10 ...	3,853	3,012	4,702	6,147	6,988	5,298	31	31	683	2,446	2,298	2,225	2,231	2,236	2,226	1,546	751	986
10—15 ...	7,296	6,500	8,689	2,704	3,500	1,311	94	...	2,969	4,754	3,437	3,935	3,598	3,406	3,934	764	214	660
15—20 ...	7,793	7,458	8,278	2,207	2,542	1,722	282	...	2,600	655	4,576	7,623	5,719	4,520	7,459	765	466	1,137
20 and over ...	8,440	8,802	7,888	1,560	1,198	2,112	119	379	1,744	993	6,939	6,516	6,564	6,655	6,625	589	1,158	635
TOTAL ...	7,134	7,094	7,190	2,866	2,906	2,810	115	187	1,865	1,935	5,114	5,068	4,972	4,946	5,008	718	685	718
Parsi—																		
0—10 ...	2,078	2,727	1,591	7,922	7,273	8,409	...	...	1,515	455	1,212	1,136	519	909	227	778	1,542	333
10—15 ...	6,429	8,233	3,889	3,571	1,667	6,111	417	...	416	1,667	7,500	2,222	4,048	6,667	556	350	2,750	63
15—20 ...	8,056	9,091	6,429	1,944	909	3,571	...	715	...	...	9,091	5,711	6,111	6,818	5,000	450	2,500	467
20 and over ...	8,370	9,500	6,250	1,630	500	3,750	84	...	583	1,562	8,333	4,688	5,870	8,083	1,781	351	4,000	110
TOTAL ...	6,667	8,191	4,500	3,333	1,809	5,500	101	72	653	1,071	7,437	3,557	4,454	6,583	1,429	387	2,139	153

SUBSIDIARY TABLE III.

EDUCATION BY AGE, SEX AND DIVISIONS AND STATES.

DIVISIONS AND STATES.		LITERATE PER 10,000 AT EACH AGE FOR EACH SEX.									
		All Ages.		0—10		10—15		15—20		20 and over.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1		2	3	4	5	6	7	8	9	10	11
RAJPUTANA		619	18	106	5	429	16	766	28	833	22
Western Division		869	29	181	7	703	22	1,156	45	1,100	36
Bikaner	...	471	20	31	...	315	6	561	12	665	26
Jaisalmer	...	538	13	23	2	298	8	698	23	832	17
Marwar	...	1,002	34	239	9	830	27	1,323	53	1,242	40
Southern Division		759	24	73	7	446	21	754	28	1,065	30
Mewar	...	744	23	52	2	391	15	721	26	1,016	29
Banswara and Kusalgarh	...	418	16	57	3	310	6	493	22	585	22
Partabgarh	...	834	8	41	...	450	...	930	15	1,144	11
Dungarpur	...	650	6	30	...	278	11	613	5	989	7
Sirohi	...	1,244	63	424	38	996	88	1,304	71	1,736	65
Eastern Division		468	12	83	3	277	11	535	18	654	14
Jaipur	...	470	10	30	2	265	6	567	18	660	12
Kishangarh	...	845	44	63	5	525	21	905	16	1,152	65
Lawa	...	287	30	...	...	...	...	377	126	426	26
Alwar	...	513	14	39	2	344	10	633	21	762	19
Bharatpur	...	521	11	437	3	319	13	483	22	602	12
Dholpur	...	264	5	16	2	162	3	319	9	391	5
Karauli	...	409	16	11	1	221	12	474	20	614	23
Jhalawar	...	642	19	35	...	298	13	622	33	912	24
Tonk	...	623	23	51	4	343	16	533	32	887	29
Bundi	...	466	9	29	...	217	9	519	8	642	12
Kotah	...	285	11	21	15	165	34	301	8	402	5
Shahpura	...	744	26	80	9	637	29	956	43	1,326	48

SUBSIDIARY TABLE IV.

EDUCATION IN THE CITIES.

CITIES.	LITERATE PER 10,000.										
	All Ages.			0—10		10—15		15—20		20 AND OVER.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
Alwar ...	1,045	1,889	127	26	15	1,605	116	2,107	198	2,395	158
Bharatpur ...	1,025	1,810	89	997	31	1,601	160	1,532	1,177	2,163	105
Bikaner ...	742	1 380	96	111	8	1,224	24	2,157	72	1,620	140
Jaipur ...	830	1,550	59	138	9	1,117	49	1,919	109	1,914	66
Jodhpur ...	2,231	4,213	271	1,523	19	3,734	157	3,942	588	5,577	462
Kotah ...	434	922	26	155	...	892	19	1,438	51	1,008	28
Tonk ...	563	1 095	63	131	13	737	45	1,145	91	1,470	77
Udaipur ...	1,579	2,540	171	117	7	1,638	51	2,812	254	3,372	227

SUBSIDIARY TABLE V.

ENGLISH EDUCATION BY AGE, SEX AND DIVISIONS AND STATES.

DIVISIONS AND STATES.							LITERATE PER 10,000 AT EACH AGE FOR EACH SEX.							
							0-10.		10-15.		15-20.		20 and over.	
							Males.	Females.	Males	Females.	Males.	Females.	Males.	Females.
1							2	3	4	5	6	7	8	9
RAJPUTANA.							5	1	13	1	22	2	25	2
Western Division							6	...	19	...	29	1	44	1
Bikaner	...	...	...	...	...	...	...	...	5	...	17	1	16	1
Jaisalmer...	...	...	...	...	...	...	...	...	2	...	2	...	8	...
Marwar	...	...	...	...	...	...	8	...	24	1	33	1	53	1
Southern Division							3	3	14	5	19	4	28	3
Mewar	...	...	...	...	...	...	1	...	7	...	13	1	22	1
Benswara and Kusalgarh	...	...	...	...	...	...	...	...	...	...	...	...	2	...
Partabgarh	...	...	...	...	...	...	...	...	5	...	3	...	15	1
Dungarpur...	...	...	...	...	...	...	...	...	...	...	1	...	5	...
Sirohi	...	...	...	...	...	...	19	21	76	44	104	36	117	25
Eastern Division							4	1	1	1	19	2	16	1
Jaipur	...	...	...	...	...	...	1	1	8	1	16	3	16	2
Kishangarh	...	...	...	...	...	...	1	1	34	2	38	6	24	2
Lawa	...	...	...	...	...	...	...	...	...	...	...	...	13	...
Alwar	...	...	...	...	...	...	1	...	15	...	38	2	22	1
Bharatpur...	...	...	...	...	...	...	24	...	19	1	17	1	19	1
Dholpur	...	...	...	...	...	...	1	1	2	...	11	...	8	1
Karauli	...	...	...	...	...	...	...	1	6	...	9	2	6	1
Jhalawar	...	...	...	...	...	...	1	...	11	2	14	...	27	1
Tonk	...	...	...	...	...	...	...	...	12	...	22	...	18	1
Buudi	...	...	...	...	...	...	2	...	6	...	18	...	8	...
Kotah	...	...	...	...	...	...	...	...	4	...	17	...	11	...
Shahpura	...	...	...	...	...	...	...	...	6	...	47	...	34	2

CHAPTER VII.

Language.

(TABLE X.)

Introductory.

161. In conformity with instructions received from the Census Commissioner, the languages returned in the Census Schedules have been grouped in Table X according to the classification made by Mr. Grierson and set forth in detail in the volume of the Linguistic Survey of India containing the "first, rough, list of languages," spoken in Rajputana. An exception only has been made in the case of the dialect Mewati which has been grouped under the main language head Western Hindi instead of under Rajasthani, as it appears on the whole to resemble more closely the dialects of the former than those classed under the latter head, and Mr. Grierson has intimated that when he takes up the final Survey of the languages of Rajputana Mewati may ultimately be classed by him under Western Hindi.

Chief languages used.

162. The main languages commonly used in Rajputana are entered first in Table X, namely,—Rajasthani, Western Hindi, Gujarati, and the Bhil dialects. After these come the other vernaculars of India, then the vernaculars of Asiatic countries beyond India, and lastly the European languages. Under each of the main vernaculars of India, the several dialects are arranged in alphabetical order, and the same order is followed in the arrangement of the other languages.

163. Before proceeding to discuss the statistics of the different languages I would here mention that the terms Rajasthani, and Western Hindi, under which most of the vernaculars used by the inhabitants of Rajputana are grouped, are not known to the people who recognise as distinct languages the various tongues such as Marwari, Jaipuri, etc., which are classed by Mr. Grierson as dialects.

The difficulty of distinguishing between dialects and languages and of determining the degree of variation at which the line of demarcation is to be drawn is generally recognised, and is enhanced through some of the standard writers on philology using the two words "language" and "dialect" as interchangeable terms. The necessity of attempting any such distinction has happily been obviated by the receipt of Mr. Grierson's very complete classification which contains practically every one of the languages returned in the schedules.

164. The instructions to the enumerators were to enter the language which each person stated to be that which he or she ordinarily used. If a man was in doubt what to return as his ordinary language, he was to be asked what language was most spoken in his own house and that was to be entered. For infants and other persons who could not talk, the language ordinarily used by their parents or in the household in which they lived was to be entered. These instructions were carefully followed and the return of the languages used by the inhabitants appears to be very complete.

The number of languages and dialects returned in the schedules and entered in Table X is 69.

VERNACULARS OF THE PROVINCE.

Rajasthani

165. Rajasthani is the chief language of the Province. One or other of its dialects is spoken by no less than 6,556,337 persons equivalent to 67.43 per cent. of the total population. It is the leading vernacular of the Western Division, of the States of Mewar, Partabgarh and Sirohi in the Southern Division, and of the States of Jaipur, Kishangarh, Jhalawar, Bundi and Kotah and of the Estates of Shahpura and Lawa in the Eastern Division. The number of dialects of Rajasthani which have been returned are 17, namely, Bagri, eight dialects of Dhundari or Jaipuri, Harauti, Malwi, Marwari, Merwari, three dialects of Mewari, and Sundwari.

Mr. Grierson has been kind enough to inform me that these dialects may be divided into two groups Eastern and Western. Dhundari or Jaipuri and Harauti typical of the Eastern group, and Marwari of the Western group. The former is used in the States of Jaipur, Mewar, Kishangarh, Jhalawar, Bundi, Kotah and the Estates of Shahpura, and Lawa, while the Western group is spoken in Bikaner, Jaisalmer, Marwar and Sirohi. The Aravalli mountains may thus be said to roughly form the line of division as far as the Sirohi State. This State is situated in the Southern Division but returns Marwari as its principal language. Convenient shibboleths for distinguishing the two groups are that for, 'I am,' the Western has '*Hun*' and the Eastern '*Chhun*.' Again for 'I shall beat,' the Western has '*Marahun*' or '*Maruhio*,' while the Eastern has '*Murasyun*' or '*Murasun*.'

166. The numbers returning the various dialects and the areas in which they are chiefly spoken are set forth briefly below :—

Bagri.

Bagri. The Shekhawati form only of this dialect is used by any considerable number of people. The total number of persons who have returned Bagri or Shekhawati is 564,252 of which 563,583 belong to Jaipur where it is the chief speech of the inhabitants of the district from which it takes its name. It has usually been held to be the main language of the inhabitants of Bikaner but the mass of the people of that State have returned Marwari as their parent tongue.

Dhundari or Jaipuri.

167. *Dhundari or Jaipuri* is returned by 1,558,047 persons. It is the language of the people of the Jaipur and Kishangarh States and also of a considerable section of the inhabitants of Kotah and Marwar. The standard dialect which is returned by 904,170 persons is used in the centre of the Jaipur State, that is, in the Jaipur Nizamat which contains the large city of Jaipur, and in a portion of the Sambhar Nizamat. The term Dhundari is derived from Dhundar the ancient name of a large tract of country in Rajputana to the east of the northern ranges of the Aravallis towards Shekhawati a great portion of which is included in the Jaipur State.

Sub-dialects of Dhundari

168. Of the several sub-dialects of Dhundari, the *Chaurasi* form is spoken in the Malpura Nizamat in the south of the Jaipur State. It is returned by 93,998 persons. The *Kathaira* sub-dialect, a mixture of Jaipuri and Marwari, returned by 44,898 persons, is spoken in the south of the Sambhar Nizamat and on the border of Kishangarh. The *Kishangarhi* sub-dialect, as might be expected, is used almost entirely in the Kishangarh State. It is returned by 53,373 persons. The *Nagarchal* sub-dialect is returned by 27,749 persons and

is mostly used in the south of Jaipur near the Bundi border. The *Rajawati* sub-dialect is used in the Sawai Madhopur Nizamat of Jaipur and is returned by 145,602 persons. The *Tonrawati* sub-dialect is spoken in the district of that name. It is returned by 258,269 persons. *Dalari* is returned by 78 persons in Kotah, and has been classed as a sub-dialect of Jaipuri.

169. *Harauti* is the language of the Bundi and Kotah States whose rulers belong to the Hara Sept of the great Chohan clan. It is returned by 560,720 persons.

Harauti.

170. *Malwi* is used chiefly in the villages of the Kotah, Jhalawar, and Partabgarh States bordering on the Central India frontier. The number returned is 155,755.

Malwi

171. *Marwari* is the most universally spoken of all the dialects of Rajasthani—the Banswara State with the Chiefship of Kusalgarh alone not returning any persons as using this tongue. It is spoken by the great majority of the inhabitants of the States in the Western Division and in Sirohi of the Southern Division. The total number returning Marwari is 2,651,562 or 27 per cent. of the total population

Marwari.

Mr. Grierson mentions that, besides the standard, Marwari has six sub-dialects but none of them have been entered in the Census Schedules.

172. *Merwari*, the language of the Mers who inhabit the district of Merwara is returned by 82 persons enumerated in Sirohi.

Merwari.

173. *Mewari* is the main language of the Mewar State, and of the Chiefship of Shahpura. It is also extensively used in Bundi and Tonk and by over 15,000 persons in Kotah. The total number returning Mewari is 1,060,618. In the north of Mewar this dialect is said to approach the type of Jaipuri and in the west to Marwari, but the people themselves consider it distinct to either of those tongues, and the large number returning Mewari justifies our treating it as a separate dialect. In addition to the standard, two sub-dialects have been returned.—(a) *Mewari Khairari*, spoken by 45,561 persons, is the form used in the Khairar, the hilly district in the north-east of the State, west of the Jehazpur hills, which extends into the neighbouring States of Jaipur and Bundi, and which is inhabited chiefly by Minas. Formerly it was used in Shahpura also but it appears to be no longer spoken in that Estate.—(b) *Mewari Sarwari*, returned by 54 persons in Kotah. This dialect appears to derive its name from the Sarwar pargana of Kishangarh : although it has not been recorded in the schedules of that State.

Mewari.

The number of persons returning these two sub-dialects is included in the total given of those speaking Mewari.

174. The last of the Rajasthani dialects is *Sundwari* returned by 5,301 persons nearly all of whom are inhabitants of Jhalawar. It is spoken chiefly in Sundwar in the Chaumehla district. A peculiarity of the dialect is that it substitutes “h” for “s.” Thus the speakers call Sundwar, Hundwar.

Sundwari.

175. Next to Rajasthani comes Western Hindi, which under one or other of its dialects is returned by 2,746,552 persons or 28·25 of the population. The number of dialects recorded are 16, namely, 2 dialects of Braj Bhasa, Bundelkhandi, 5 dialects of Dangi, Dhadhur, Hariani, Hindi, 4 dialects of Mewati, and Urdu.

Western Hindi

- Braj Bhasha. 176. *Braj Bhasha* is the chief language of the Bharatpur State where it is returned by 531,921 persons or nearly 85 per cent. of the inhabitants of that State. The form known as *Jadobati* is returned by 112 persons mostly of the Kotah State.
- Bundelkhandi. 177. *Bundelkhandi* is spoken by 179 persons, nearly all of whom were enumerated in Kotah and Jhalawar.
- Dangi. 178. One or other of the 5 dialects of *Dangi* is returned by 725,549 persons. *Dangi* is a variety of Braj Bhasha and is the language of the Dang or broken country in the east of Jaipur and adjoining portions of Karauli and Bharatpur. The sub-dialect most used is *Dangi-Jaipuri* which is returned by 257,445 persons of the Jaipur State. Next comes pure *Dangi* or *Kakachhu* returned by 183,439 persons, residents of the Hindaun Nizamat, and of the eastern portions of the State on the Karauli and Bharatpur borders. Then the *Dangbhang* sub-dialect returned by 114,947 persons of Jaipur, Bharatpur and Karauli; then the *Dungarwara* sub-dialect which has been returned by 96,611 persons and last the *Kalimal* form returned by 73,107 persons.
- Dhadhar. 179. *Dhadhar*, a dialect of which little is known is returned by 21,886 persons in Alwar.
- Hariani. 180. *Hariani* is returned by 3,054 persons, the great majority of whom are in Bikaner.
- Hindi. 181. *Hindi*, the name commonly applied to the language which predominates throughout Hindustan, is characterised by the free use of Sanskrit and the comparative rarity of Arabic and Persian words, and is written in the character known as Dewa-Nagari. In Rajputana it is spoken chiefly in the States of Dholpur, Tonk, Karauli and Alwar. In Dholpur it is used by 96 per cent., in Tonk by 62 per cent., in Karauli by 55 per cent., and in Alwar by close on 50 per cent. of the inhabitants. The total number returning Hindi is 908,146 persons.
- Mewati. 182. *Mewati*, which is included under the main language head Western Hindi instead of Rajasthani, for the reasons set forth in paragraph 161, is returned by 478,756 persons. It is the language of the Meos and of the lower classes of Hindus such as Chamars who inhabit the Mewat, a tract of country which roughly embraces the northern part of Bharatpur from Dig, a portion of the Gurgaon district of the Punjab, and over one-third of the Alwar State, including the tahsils of Tijara, Kishangarh, Ramgarh and Govindgarh, nearly all of the Alwar, and the northern portion of the Lachmangarh tahsil. Besides the standard Mewati which is returned by 266,772 persons, three sub-dialects have been recorded.
- Mewati Kather*, the dialect of the tract in Alwar known locally as the Kather, comprising the flat portions of the Lachmangarh, Katumbhar, and Rajgarh tahsils. It is returned by 37,493 of the inhabitants of Alwar.
- Mewati Nahera*, the dialect used in Nahera the local name for the western portion of the Thana Ghazi Tahsil of Alwar, is returned by 48,502 persons.
- Mewati Rath*, returned by 125,989 persons, is the dialect of the Rath tract comprising the two North-Western tahsils (Bahrar and Mandawar) of the Alwar State.

183. *Urdu* is the *lingua franca* used by educated Musalmans over the greater part of India. It is written in the Persian character and is distinguished by the number of Arabic and Persian words which it contains. The total number of persons returning Urdu is 93,172. Included in this total are 5,865 persons, enumerated in the Sirohi, Kishangarh, and Mewar States, who returned Hindustani as their parent-tongue.

Urdu.

184. *Gujarati*, the commercial language of the Baroda State and of Western India generally, is not spoken to any appreciable extent in Rajputana. The total number returning Gujarati is 15,532 only. Of this number the standard dialect is returned by 15,338 and the remaining 194 persons are shown under the four sub-dialects, *Beldaron-ki-Boli* (21), *Gujarati Marwari* (138), *Kachchhi or Jaraji* (24), and *Kathiyawadi* (11).

Gujarati.

185. Two dialects *Bhilni* and *Vagdi* have been returned as the forms of speech used by the Bhils and Grassias in the States of the Southern Division and in Kotah. The total number of persons returning these dialects is 334,148 or 3.44 per cent. of the population of Rajputana. The figures for each dialect are *Bhilni* 212,874 and *Vagdi* 121,274. Both these dialects appear to be much adulterated and to consist principally of corrupt Hindi and Gujarati. No return of languages was attempted at either of the previous Censuses so it is impossible to say whether these dialects have declined in use. It seems, however, to be pretty certain that when the country becomes more opened up and freer intercourse with the people of the plains is established the Bhil dialects will gradually disappear and be replaced by Hindi or Gujarati according to locality. In the Partabgarh State, which contains 11,513 Animists, only 1,217 are returned as using Vagdi. In this State the Bhil dialects have certainly declined and Urdu and Malvi are reported to have increased in use. The cause is attributed to the proximity of the railway and to the wider intercourse of the Bhils of this State with people from other parts of India.

Bhil Dialects.

OTHER VERNACULARS OF INDIA.

186. The total number of persons returning one or other of the other Vernaculars of India is 69,247 or .71 per cent. of the population. The languages returned are Balochi, the Labhani form of Banjari, Bihari, Bengali, Gondi, the Pardhi form of Gipsy dialect, Kashmiri, Marathi, Naipali, Pahari, Panjabi, Pashto, Sindhi, Tamil, Telugu, and Western Panjabi. Of these languages Panjabi and Sindhi are returned respectively by 22,112 and 39,168 persons the great majority of whom were enumerated in the States of the Western Division. In Sindhi is included the *Dhati boli* returned by nearly 3,000 persons in Jaisalmer. Not one of the other vernaculars is spoken by as many as 1,000 persons.

Other Vernaculars of India.

VERNACULARS OF ASIATIC COUNTRIES BEYOND INDIA.

187. The only languages contained under this heading are Arabic, Persian, and Turkish which are returned by 47 persons. The two persons residing in Jhalawar who returned Turkish as their parent tongue have been included among the people speaking Asiatic languages as the form of Turkish spoken by them is understood to be that used in Central Asia.

Languages of Asiatic Countries beyond India

EUROPEAN LANGUAGES.

European languages.

188. The European languages recorded are English, French, German and Portuguese. The total number is 1,438 of which 1,388 speak English.

Distribution by residence of persons speaking each language.

189. Subsidiary Table II shows the distribution by language of every 10,000 inhabitants of each Division and State, and the distribution by residence of 10,000 persons speaking each language. It will be seen that the actual number of people using Rajasthani is greatest in Jaipur, Marwar, Mewar, Bikaner and Kotah. Western Hindi is most common in Alwar, Jaipur, Bharatpur, Dholpur, Karauli and Tonk. The Bhil dialects are almost entirely confined to Banswara, Dungarpur, Mewar and Kotah. Other vernaculars of India are used principally in Marwar, Bikaner, Jaisalmer, Mewar, and Jaipur ; and English mostly in Sirohi—where there is a comparatively large European community—and in Jaipur, Marwar, Mewar and Alwar.

Conclusion.

190. The four Provincial Vernaculars Rajasthani, Western Hindi, Gujarati, and the Bhil dialects are returned by 9,652,569 persons or 99·28 per cent. of the total population. Although Gujarati is only returned by 15,532 persons it has been included among the Provincial Vernaculars as several of the local dialects—such as the Bhil dialects—contain many corrupt Gujarati words and appear to be based to some extent on Gujarati.

The percentage of the population using each of the main languages is as follows :—

Rajasthani	...	...	...	67·43
Western Hindi	...	...	...	28·25
Gujarati	...	...	...	·16
Bhil Dialects	...	...	...	3·44
Other Vernaculars of India	...	...	...	·71
Vernaculars of Asiatic countries beyond India				
and European languages	...	...	...	·01
Total			...	100·

Speaking generally, the use of the various local dialects—except perhaps in the case of the Bhil dialects in certain districts—does not appear to be declining to any marked extent in the rural areas, but in the towns where education is more advanced, where the text books in the schools are in Hindi and Urdu, and where there is more frequent contact with foreigners, the inhabitants seem to be gradually adopting Hindustani as their ordinary language.

SUBSIDIARY TABLE I.
POPULATION BY LANGUAGE.

LANGUAGE.					Persons.	Males.	Females.	Proportion per 10,000 of population.
1					2	3	4	5
A—Vernaculars of India					9,721,816	5,103,400	4,618,416	9,999
RAJASTHANI					6,556,337	3,431,628	3,124,709	6,743
Bagri or Shekhawati					564,252	298,625	265,627	580
Dhundari					1,558,047	821,577	736,470	1,602
Harauti					560,720	268,923	271,797	577
Malwi, Rangri or Ahiri					155,755	79,734	76,021	160
Marwari					2,651,562	1,388,150	1,263,412	2,728
Merwari					82	56	26	...
Mewari					1,060,618	551,718	508,870	1,091
Sundwari					5,301	2,815	2,486	5
WESTERN HINDI					2,746,552	1,457,171	1,289,381	2,825
Braj Bhusha					537,696	287,488	250,208	553
Bundelkhandi					179	126	53	...
Dangi					725,549	386,803	338,746	746
Hariani					3,051	1,618	1,436	3
Hindi					908,146	480,419	427,727	934
Mewati					478,756	249,761	228,995	493
Urdu					93,172	50,956	42,216	96
GUJARATI					15,532	8,302	7,140	16
Bhil Dialects					334,148	168,193	165,955	344
Balochi					176	96	80	...
Banjari (<i>Labhani</i>)					1,523	818	705	2
•Bihari (<i>Purbi</i>)					3,181	2,158	1,023	3
Bengali					470	251	219	...
Gondi					3	1	2	...
Gipsy Dialect (<i>Parldhi</i>)					42	25	17	...
Kashmiri					13	11	2	...
Marathi					1,472	798	674	2
Naipali					23	4	19	...
Pahari					64	64	...	...
Panjabi					22,112	12,496	9,616	23
Pashto					655	554	101	1
Sindhi					39,168	20,609	18,559	40
Tamil					61	30	31	...
Telugu					61	32	29	...
Western Panjabi (<i>Multani</i>)					223	69	154	...
B—Vernaculars of Asiatic countries beyond India					47	39	8	...
Arabic					6	4	2	...
Persian					39	33	6	...
Turkish					2	2	...	...
C—European Languages					1,433	807	631	1
English					1,388	773	615	1
French					12	7	5	...
German					3	3	...	...
Portuguese					35	24	11	...

SUBSIDIARY TABLE II.
DISTRIBUTION OF PRINCIPAL LANGUAGES.

DIVISIONS AND STATES.	DISTRIBUTION BY LANGUAGE OF 10,000 OF POPULATION.					DISTRIBUTION BY RESIDENCE OF 10,000 SPEAKING EACH LANGUAGE.				
	Rajasthani.	Western Hindi.	Bhil Dialects.	Other vernaculars of India.	English.	Rajasthani.	Western Hindi.	Bhil Dialects.	Other vernaculars of India.	English.
1	2	3	4	5	6	7	8	9	10	11
Western Division ...	9,723	32	...	244	1	3,846	30	...	7,463	1,513
Bikaner ...	9,471	92	...	436	1	844	20	...	3,008	317
Jaisalmer ...	8,469	5	...	1,526	...	95	...	...	1,321	...
Marwar ...	9,847	15	...	137	1	2,907	10	...	3,139	1,196
Southern Division ...	7,595	140	2,172	89	4	1,740	27	9,765	1,579	4,251
Mewar ...	9,191	117	639	53	...	1,444	44	1,969	640	454
Banswara and Kusalgarh	175	61	9,718	46	...	5	4	4,809	40	...
Partabgarh ...	9,492	55	234	218	1	75	1	36	134	29
Dungarpur ...	18	16	9,661	304	1	...	1	2,894	359	36
Sirohi ...	9,164	484	123	195	34	216	27	57	356	3,752
Eastern Division ...	5,142	4,829	14	14	1	4,414	9,893	235	953	4,236
Jaipur ...	7,329	2,655	...	15	1	2,972	2,570	...	459	3,415
Kishangarh ...	9,778	194	...	28	...	136	6	...	30	...
Lawa ...	9,820	180	...	...	...	4	...	...	...	...
Alwar ...	17	9,978	...	4	1	2	3,010	...	42	310
Bharatpur ...	22	9,973	...	5	...	2	2,275	...	37	166
Dholpur... ..	6	9,990	...	3	1	...	986	...	10	108
Karauli ...	563	9,430	...	7	...	13	538	...	14	7
Jhalawar ...	9,740	189	...	70	1	134	6	...	74	50
Tonk ...	2,018	7,969	...	12	1	44	416	...	20	79
Bundi ...	9,869	114	...	17	...	258	7	...	33	7
Kotah ...	9,431	390	144	35	...	784	78	235	225	94
Shahpura ...	9,921	61	...	18	...	65	1	...	9	...

CHAPTER VIII.

Infirmities.

(TABLE XII.)

Introductory.

191. The infirmities regarding which it was attempted to obtain information at the Census are insanity, congenital deaf-mutism, blindness, and leprosy. Statistics for insanity, blindness, and leprosy were compiled in 1891; but no infirmities were recorded in 1881.

The instructions issued to the enumerators regarding the entry of infirmities in the schedules ran as follows:—

“Column 16 (Infirmities.)

If any person be blind of both eyes, or deaf and dumb from birth, or insane, or suffering from corrosive leprosy, enter the name of the infirmity in this column. Do not enter those blind of one eye only, or who have become deaf and dumb after birth, or who are suffering from white leprosy only.”

Complete accuracy cannot be claimed for the figures given in Imperial Table XII as an enquiry into the infirmities of the members of a household is always a delicate and difficult matter, and it is doubly difficult in a country where the people are very sensitive on the subject of their womenfolk and intensely dislike admitting that they have any personal blemishes or are suffering from disease, especially from so loathsome a disease as leprosy. That there have been omissions, more especially among the females, is certain; but the omissions are perhaps not much greater than those which are known to occur among more educated populations where the object of an enquiry of this nature is better understood.

192. The total number of persons returned as suffering from one or other of the four infirmities mentioned is 10,827, which is equivalent to 11 in every 10,000 of the population. Of the infirmities, blindness is by far the most common: the proportion of the blind being nearly 8 in 10,000. The ratio of deaf-mutes is under 2 in 10,000 while the proportions of the insane and of the lepers are very small. The latter number 461 or less than half the number of the insanes.

Number of infirms.

193. Compared with the ratios in 1891 the number of persons afflicted has decreased from 36 per 10,000 to 11 in 10,000 in spite of the fact that congenital deaf-mutism which was not returned by the Native States in 1891 has now been recorded. The decrease, which is most marked among the blind, occurs in all the Divisions and States. It has been shown that the decrease in the total population is due to the famine and its attendant ills, and there is no doubt that the diminution in the numbers of the infirm is also due mainly to the same cause, for, when the able-bodied suffered severely, the useless members of the poorer classes, who were dependent on the help of their relatives, must have been among the first to succumb. In the case of the blind, however, apart from the abnormal mortality which occurred during the famine among the population, the spread of vaccination and the greater readiness of the people to be taken to the hospitals where they receive skilled medical treatment have effected a considerable reduction in the proportion of those infirmity.

Comparison with 1891.

194. The Subsidiary Tables affixed to this Chapter give the following statistics for each infirmity :—

- (i). the average number of afflicted per 10,000 of each sex by Natural Divisions and States in 1891 and 1901 ;
- (ii). the distribution by age of 10,000 of each sex for each infirmity ;
- (iii). the distribution of infirmities by age among one million of each sex ;
- (iv). the proportion of females afflicted to 1,000 males at each age;
- (v). the proportion of afflicted compared with other Provinces.

Statistics by caste, religion and occupation are not given as the optional Tables XII-A and XVI have not been prepared for the Native States.

INSANITY.

Number of insane persons.

195. The total number of insane persons is 967 or 1 in every 10,055 of the population, as compared with 3,097 or 1 in every 3,871 persons in 1891. Insanity, as in 1891, is relatively most common in the Western and least prevalent in the Eastern Division. The very small proportion in the States of the Southern Division shows, if the figures are at all correct, that notwithstanding their fondness for strong drink, insanity is rare among the Bhils.

Of the States, Marwar with 460, males 247 and females 213, returns the greatest number of insanes. Jaipur comes next with 200, males 145, females 55 ; then Bikaner with 87, and Alwar with 70. The number in the other States is small. There are asylums in each of the States of the Western Division, in Mewar of the Southern Division, and in Jaipur, Alwar, Bharatpur, Karauli, Jhalawar, and Kotah of the Eastern Division. All the States and Estates show a decrease in the number of insanes except Kusalgarh where the number has risen from 1 to 2.

Distribution by age.

196. It will be seen from Subsidiary Table II that among males insanity is most prevalent at the period from 20 to 45, whereas among females the highest proportions are at the early and advanced years of life. The relative proportions of the insane are higher among females than among males at the periods 0 to 5, 15 to 20, 35 to 40, 45 to 50, and from 55 onwards. At all other periods, especially from 20 to 30, the proportion of lunatics among the males is higher.

Proportion of the Sexes.

197. Among every million males there are 116 lunatics of whom 24 per cent. are under 20, while among the same number of women there are 81 insanes of whom 21 or nearly 26 per cent. are below the age of 20. Of the total number of 967 persons returned as insane, 591 are males and 376 are females. In other words there are 636 females of unsound mind to every 1,000 males similarly afflicted. The lesser prevalence of insanity among females than males is probably due to the fact that the women of India are little affected by two of the chief causes of this malady—mental strain and intemperance.

DEAF-MUTISM.

Number of deaf-mutes.

198. The total number of deaf-mutes is 1,794 or 1 in every 5,420 of the population.

As with the insane, the deaf-mutes are most numerous in the Western and fewest in the Southern Division. Among the States, Marwar with 614, males 432, females 272, shows the greatest prevalence of deaf-mutism ; then comes

Alwar with 248, Bikaner with 235, and Jaipur with 215. None are returned by Banswara.

One of the causes commonly assigned for deaf-mutism is the consanguinity of the parents but this can hardly be the reason of the greater prevalence of this affliction in the Western Division, for the great mass of the people are Hindus and among the Musalman population the majority consists of converted Rajputs and Jats whose change of religion has not affected their marriage customs which, with regard to the permissible degrees of relationship, are based on Hindu law and custom.

199. The age statistics show that the proportion of deaf-mutes is lowest at the first age-period 0 to 5 although, considering that the return purports to be a record of congenital deaf-mutism only, it ought then to be highest. The reason is probably due partly to the causes which have resulted in an unusually low proportion of young children among the population, and partly to the natural reluctance of parents to admit that a child is deaf and dumb who might be late in developing the power of speech. The maximum ratio is reached at the age of 60 and over, which shows that persons have been included in the return who have contracted deafness with failing years. This is most marked among the females: the proportion of old women returned as deaf-mutes being unduly large. From 0 to 5 and from 40 years of age onwards the proportion of female deaf-mutes is higher than that of the males. At all other age-periods except 30 to 35 when the ratio among the females slightly exceeds the ratio among the males, the males show the higher proportion. At the periods 10 to 15 and 20 to 25 the ratio of male deaf-mutes is over three-fifths higher than the ratio of female deaf-mutes.

Distribution by age.

200. Among one million males there are 215 deaf-mutes, and among the same number of females 150. The total number of persons returned as deaf-mutes is 1,794 of which 1,100 are males and 694 are females. That is, for every 1,000 male deaf-mutes there are 631 females so afflicted. This proportion accords with the theory that congenital defects are, as a rule, more common among males than among females.

Proportion of Sexes.

BLINDNESS.

201. The return of blind persons is undoubtedly more complete than that of the other infirmities as there is little difficulty in determining whether a person is blind or not, and there is not the same reluctance to admit the existence of this infirmity.

The total number of blind persons is 7,605 or 1 in every 1,278, as against 38,279 or 1 in every 313 of the enumerated population returned in 1891. The probable causes of the large decrease have been set forth in paragraph 193 above. The diminution in the prevalence of blindness is common to each Division and State and is most marked in the States of Marwar, Bikaner, Mewar and Kotah. The highest proportion is again found in the Western Division where the heat and glare is greatest and where the fierce hot winds of the summer months are laden with sand and dust. The number returned by the States of the Southern Division is very few: the highest ratio in this Division being found in Sirohi where there are 10 blind persons in every 10,000 of the population.

Number of blind persons.

Distribution by Sex
and Age.

202. Excluding the Estate of Lawa where the 7 blind males raise the proportion among the small male population to more than double that found in any of the States, the ratio of the blind of both sexes is highest in Kishangarh where the proportion among the males is 23 and among the females 29 per 10,000. After Kishangarh comes Bikaner with a ratio of 17 per 10,000 for males, and 20 per 10,000 for females; then Alwar with 16 for males and 18 for females; then Dholpur with 11 for males and 12 for females; then Sirohi with 9 for males and 11 for females. Karauli shows a ratio of 8 per 10,000 for males and 10 per 10,000 for females and Marwar 9 for males and 8 for females. In the other States the proportions are small.

The age figures show that blindness is greatest in the later years of life. Of the total number of blind males 27 per cent. are 60 years of age and over, and of the total number of blind females 32 per cent. are 60 and over. Up to the age of 35 the proportions for both sexes rise steadily at each age-period—except at 15 to 20 for which lustrum the number is less than that at 10 to 15—but from 35 onwards the number alternately decreases and rises; the result undoubtedly of the tendency of the people to return their ages as even multiples of five. Up to 35 the proportion of blind among the males is greater than among the females, but from 35 onwards the position is reversed and the ratio of blind females exceeds the ratio of blind men at each age-period.

Proportion of the
Sexes.

203. Unlike other infirmities blindness is proportionately more common among females than males. In every million males 776 are blind, but in a million females the blind number 789. Among the 7,605 persons returned as blind there are 3,959 males and 3,646 females, that is, to every 1,000 blind males in Rajputana there are 921 females thus afflicted. In 1891 there were 1,216 blind females to every 1,000 blind males which shows that the decrease of blindness among the females has been greater than among the males.

LEPROSY.

204. The number of persons returned as lepers is 461 or 1 in every 21,092 of the population, as against 1,708 or 1 in every 7,020 of the enumerated population in 1891. The return is no doubt incomplete since leprosy carries with it certain social disabilities and there is naturally great reluctance to admit the existence of this dreadful disease. Incipient cases too are bound to be overlooked, for the leper himself is often ignorant of the fact that he has the taint,

Distribution by Divi-
sions and States.

205. Like other infirmities the proportion of lepers is highest in the Western and lowest in the Southern Division where this disease is returned for 7 persons only. Marwar in the Western Division has returned 246 lepers which is more than half the total number of lepers in the whole of Rajputana. Outside one of the gates of the Jodhpur City there is a piece of ground given over to lepers and the higher ratio shown by Marwar may be due to lepers congregating in this spot where they would be more correctly enumerated. The largest number returned by any State in the Eastern Division is 56 by Alwar. There is a leper asylum at Alwar which is probably the cause of the larger proportion. The very few sufferers in the Southern Division show that this disease is happily not prevalent among the Bhils.

The disease has decreased in every State and there seem to be grounds for hoping that it is gradually dying out.

206. The age statistics show that the prevalence of the disease increases with advancing years. Among the males the maximum ratio is at the age-period 40 to 45 but the proportion of lepers among males of over 44 years is higher than the ratio among males below that age. Among females the highest ratio is at the period 60 and over. Leprosy is comparatively rare among persons under 10 and is more prevalent among females than males at the early years of life. At each of the age-periods from 15 to 30 and from 60 and over the ratio among the females is higher than among the males. From 10 to 15 and from 30 to 60 the proportion is higher among the males.

Distribution by age

207. In a million males there are 59 lepers and in the same number of females there are 35. Among the total of 461 lepers, 302 are males and 159 females, which gives a ratio of 526 female lepers to every 1,000 males thus afflicted.

Proportion of the
Sexes.

208. No persons were returned as suffering from two infirmities.

Combined infirmities.

209. In Subsidiary Table V the extent of each infirmity is compared with the ratios shown by Central India, Bombay and Madras. Although the proportion of the infirm, with the single exception of the lepers, is less in Central India than in Rajputana, the ratios of the persons suffering from each of the four infirmities, especially from leprosy and deaf-mutism, are much lower in Rajputana than in Bombay or Madras.

Comparison with
other Provinces.

SUBSIDIARY TABLE I.

AVERAGE NUMBER OF AFFLICTED PER 10,000 OF EACH SEX BY DIVISIONS AND STATES IN 1891 AND 1901.

DIVISIONS AND STATES.	INSANE.				DEAF-MUTES.				BLIND.				LEPERS.			
	Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
RAJPUTANA ...	1	3	1	2	2	...	2	...	8	27	8	37	1	2	...	1
Western Division ...	2	4	2	3	4	...	3	...	11	40	11	65	1	3	1	1
Bikaner ...	2	5	1	4	5	...	3	...	17	47	20	77	1	4	...	2
Jaisalmer ...	...	5	...	2	3	...	1	...	6	18	5	24	...	1	...	1
Marwar ...	2	4	2	3	2	...	3	...	9	39	8	63	1	3	1	1
Southern Division ...	...	3	...	2	1	...	1	...	3	15	2	19	...	1	...	...
Mewar ...	...	3	...	2	...	...	...	...	2	13	1	14	...	1	...	...
Banswara & Kusalgarh	...	1	...	...	...	...	...	...	1	6	...	4	...	...	...	...
Partabgarh ...	...	6	...	2	1	...	...	...	3	17	1	15	...	9	...	5
Dungarpur ...	...	3	1	2	1	...	1	...	2	10	3	9	...	1	...	1
Sirohi ...	...	5	...	4	4	...	4	...	9	45	11	80	...	4	...	1
Eastern Division ...	1	2	...	1	2	...	1	...	8	24	8	29	...	2	...	1
Jaipur ...	1	2	...	1	1	...	1	...	6	22	7	23	...	1	...	...
Kishangarh ...	2	7	2	4	4	...	3	...	23	53	29	7	...	1	1	1
Lawa ...	...	...	...	...	...	...	...	...	53	23	...	6	...	17	...	...
Alwar ...	1	3	1	1	4	...	2	...	16	31	18	36	1	2	...	...
Bharatpur ...	1	2	...	1	2	...	1	...	5	19	5	22	...	2	...	...
Dholpur ...	...	2	...	1	3	...	1	...	11	26	12	37	1	4	...	1
Karauli ...	1	2	1	3	4	...	3	...	8	24	10	38	1	2	1	1
Jhalawar ...	1	5	...	3	3	...	1	...	6	39	4	39	1	9	...	1
Tonk ...	1	6	...	2	2	...	...	...	4	26	4	33	...	4	...	3
Bundi ...	1	5	1	2	1	...	1	...	4	27	4	33	...	4	...	1
Kotah ...	...	4	...	3	1	...	1	...	4	23	4	29	...	...	...	1
Shahpura ...	...	3	...	1	1	...	...	...	3	16	1	22	...	...	...	1

SUBSIDIARY TABLE II:

DISTRIBUTION BY AGE OF 10,000 OF EACH SEX FOR EACH INFIRMITY.

AGE.				MALES.					FEMALES.				
				Total.	Insane.	Deaf-mute.	Blind.	Lepers.	Total.	Insane.	Deaf-mute.	Blind.	Lepers.
1				2	3	4	5	6	7	8	9	10	11
0-1	...	...	34	34	27	38	...	53	160	130	30	...
1-2	...	...	91	152	118	81	...	57	266	86	30	63
2-3	...	...	79	102	82	81	...	88	319	130	60	...
3-4	...	...	79	101	73	81	33	64	160	58	58	...
4-5	...	...	90	68	73	101	66	88	186	187	60	63
TOTAL 0-5	...	...	373	457	373	382	99	350	1,091	591	238	126
5-10	...	...	494	321	764	475	99	291	266	490	261	189
10-15	...	...	731	998	1,073	619	431	423	426	720	370	314
15-20	...	...	627	643	873	596	133	418	852	706	318	440
20-25	...	...	742	1,201	1,054	601	563	521	771	634	463	755
25-30	...	...	748	1,185	964	621	629	624	691	778	576	880
30-35	...	...	771	1,049	836	697	960	745	1,037	879	686	818
35-40	...	...	554	694	700	464	927	595	984	692	535	629
40-45	...	...	944	1,150	827	899	1,556	1,063	957	1,095	1,056	1,321
45-50	...	...	516	643	418	472	1,192	560	718	663	505	1,006
50-55	...	...	805	491	564	891	1,159	1,007	372	562	1,166	818
55-60	...	...	536	271	500	560	861	591	532	605	584	818
60 and over	...	...	2,159	897	1,054	2,713	1,391	2,812	1,303	1,585	3,242	1,886

SUBSIDIARY TABLE III.

DISTRIBUTION OF INFIRMITIES BY AGE AMONG 1,000,000 OF EACH SEX.

AGE.				MALES.					FEMALES.				
				Total afflicted.	Insane	Deaf-mute.	Blind.	Lepers.	Total afflicted.	Insane.	Deaf-mute.	Blind.	Lepers.
1				2	3	4	5	6	7	8	9	10	11
0-1	...	...		4	...	1	3	...	6	1	2	2	...
1-2	...	...		12	2	2	6	...	7	2	1	2	...
2-3	...	...		9	1	2	6	...	9	3	2	5	...
3-4	...	...		9	1	1	6	...	7	1	1	5	...
4-5	...	...		12	1	1	8	...	9	2	3	5	...
TOTAL 0-5	...	...		46	5	7	29	...	38	9	9	19	...
5-10	...	...		58	4	16	37	1	30	2	7	21	1
10-15	...	...		85	11	23	48	3	44	3	11	29	1
15-20	...	...		73	8	13	47	1	44	7	11	25	1
20-25	...	...		87	14	29	47	3	54	6	10	37	3
25-30	...	...		87	14	21	49	4	66	6	12	45	3
30-35	...	...		90	12	18	54	6	78	8	13	54	3
35-40	...	...		65	8	15	36	5	62	8	10	42	2
40-45	...	...		110	13	18	70	9	112	8	16	83	5
45-50	...	...		60	8	9	37	7	59	6	10	40	3
50-55	...	...		92	6	12	69	7	108	3	8	92	3
55-60	...	...		62	3	11	43	5	63	4	9	46	3
60 and over	...	...		251	10	23	210	8	297	11	24	256	7
All ages	...	...		1,166	116	215	776	59	1,055	81	150	789	35

SUBSIDIARY TABLE IV.

PROPORTION OF FEMALES AFFLICTED TO 1,000 MALES AFFLICTED AT EACH AGE.

AGE.		Total afflicted population.	Insane.	Deaf-mute.	Blind.	Lepers.
1		2	3	4	5	6
0-1	...	1,300	3,000	3,000	733	...
1-2	...	519	1,111	462	344	...
2-3	...	915	2,000	1,000	687	...
3-4	...	660	1,000	500	656	...
4-5	...	796	1,750	1,625	550	333
TOTAL 0-5	...	770	1,519	1,000	576	666
5-10	...	483	526	405	505	1,000
10-15	...	474	271	42	551	385
15-20	...	547	842	510	494	1,750
20-25	...	575	408	379	710	706
25-30	...	683	371	509	840	737
30-35	...	791	629	663	906	448
35-40	...	879	932	623	1,060	357
40-45	...	922	529	835	1,081	447
45-50	...	889	719	1,000	984	444
50-55	...	1,025	483	629	1,204	371
55-60	...	903	1,250	764	959	500
60 and over	...	1,067	925	943	1,101	714
All ages	...	965	636	631	921	526

SUBSIDIARY TABLE V.

PROPORTION OF AFFLICTED IN 10,000 OF EACH SEX COMPARED WITH OTHER PROVINCES.

PROVINCE.	INSANE.		DEAF-MUTES.		BLIND.		LEPERS.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Rajputana	1·2	·8	2·1	1·5	7·8	7·9	·6	·4
Bombay	2·4	1·3	4·3	2·9	8·4	8·7	3·8	1·5
Central India	·5	·2	1·9	1·3	4·1	3·5	·6	·4
Madras	2·3	1·5	7·4	5·5	9·1	8·8	5·4	1·7

CHAPTER IX.

Castes, Tribes and Races.

(TABLE XIII.)

210. Caste which was unknown in the Vedic age is generally admitted to have been introduced by Brahmanical legislation, and its origin was doubtless due to the antipathy of the higher race of fair-skinned Aryans to the lower and dark coloured Dravidian tribes whom they found inhabiting India. In fact the Sanskrit word *Varna* which is used to designate caste in the earliest writings literally means colour. At first there was only a broad fourfold classification of the people into Brahmanas, Kshatriyas, Vaisyas and Sudras, and this fourfold classification was primarily based upon occupation. The proper means of livelihood laid down were:—for Brahmanas, teaching the Vedas; for Kshatriyas, the defence of their country; and for Vaisyas, commerce and the tending of flocks and herds. To Sudras was delegated service on the twice-born, or, if such employment could not be found, they might earn subsistence by handicrafts. But this classification had also to some extent a religious aspect as the religious observances and mourning ceremonials prescribed for the 3 higher or twice-born classes differed from those permitted to Sudras. In course of time these four main classes became divided into many distinct castes forming endogamous groups which the author of “The Tribes and Castes of Bengal” classifies roughly as *Ethnic, Provincial or Linguistic, Territorial or Local, Functional or Occupational, Sectarian* and *Social*. Mr. Risley writes “in the first of these classes the race basis is palpable and acknowledged. The others have been generated by the fiction that men who speak a different language, who dwell in a different district, who worship different gods, who observe different social customs, who follow a different profession or practise the same profession in a slightly different way, must be of a fundamentally different race. Usually, and in the case of sub-castes invariably, the fact is that there is no appreciable difference of race between the newly-formed group and the aggregate from which it has been broken off.” From its origin to the present day, the chief function of caste is to regulate marriage, and we are probably correct in assuming that it was principally for the regulating of their matrimonial arrangements—which action in some cases arose from one section of a caste affecting a superior *status* and refusing to give their daughters to another section—that the main endogamous groups which had been formed became divided into the enormous number of exogamous septs or sub-sections which are to be met with at the present day.

211. The laws governing marriage which the terms endogamy and exogamy denote are as follows:—Endogamy is the law which “allows marriage only between persons who are recognised as being of the same blood connection or kindred; and if, where it occurs, it confines marriage to the tribe or community, it is because the tribe regards itself as comprising a kindred.” By the term endogamous division is meant a group from outside which its male members cannot take their wives; or the outer limit within which a man must marry, *e. g.*, a Kanaujia Brahman must marry a Kanaujia Brahman, a

Endogamy and Exogamy.
Endogamy.

Rajput must marry a Rajput, a Khatri must marry a Khatri, a Kayasth must marry a Kayasth, and so on. The main large endogamous groups throughout Rajputana are ethnic, and the type of these ethnic divisions is caste, even among the forest tribes, who are looked upon as castes by all other classes of society.

Exogamy.

212. Exogamy is defined by Mr. D. McLennan to be "prohibition of marriage between all persons recognised as being of the same blood, whether they form one community or part only of a community, or parts of several communities, and accordingly it may prevent marriage between persons who (though of the same blood) are of different local tribes, while it frequently happens that it leaves persons of the same local tribe (but who are not of the same blood) free to marry one another." Briefly it is the practice of marrying only outside one's own group. An exogamous division is a group from within which its male members cannot take their wives, or the inner limit within which a man may not marry, *e. g.*, the *gotras* of Brahmans such as the Bharadwaj and Kasyapa *gotras*, and the septs or clans of Rajputs such as the Sisodia, Rathore, Kachwaha, etc. The practice of exogamy in some form or other is almost universal but, as pointed out by Mr. Risley, it is among many of the non-Aryan tribes or castes—especially among the lower classes and forest tribes—one sided in its operation. "In no case may a man marry into his own section, but the name of the section goes by the male side, and consequently, so far as the rule of exogamy is concerned, there is nothing to prevent him from marrying his sister's daughter, his maternal aunt, or even his maternal grand-mother. To bar alliances of this kind, a separate set of rules is required, which usually overlap the exogamous rule to some extent. Marriage with any person descended in a direct line from the same persons is universally forbidden." To enable the lower classes to easily calculate the prohibited degrees of relationship there is a simple formula generally in use to the effect that marriage must not be performed within the line of paternal uncle, maternal uncle, paternal aunt, maternal aunt. The number of generations to which the prohibition extends varies with different castes. Generally speaking the non-Aryan races are inclined to laxity especially on the mother's side. The higher castes possess elaborate tables of prohibited degrees. The exogamous sections met with in Rajputana are usually either Eponymous or Territorial. Eponymous Sections are those whose members claim descent from a common ancestor whether mythical, or historical, or semi-historic. Among the Brahmans and the castes who imitate them there are exogamous sections (*gotras*) such as the Bharadwaj *gotra* each member of which is supposed to be descended from the Rishi Bharadwaj; and among the Rajputs there are Eponymous clans such as the Kachwaha or Cushwaha sept all the members of which claim descent from Cush the second son of Rama. The Territorial Sections are named after an early settlement of the section, or after the residence or birth-place of its founder or one of its most famous chief such as the Sisodia clan of Rajputs who were known as Gelots until the time of the famous Rana Bapa when the clan's name was changed to Sisodia after the village Sisod in which Bapa resided. It was believed that many of the exogamous sections among the Bhils would be found to be totemistic but

although the Bhils pay reverence to certain trees and abstain from eating the flesh of certain animals the little information I have been able to obtain about them leads to the conclusion that the names of their exogamous sections are local designations and not totemistic. In the brief account of certain selected castes which will be found at the end of this chapter, the principal endogamous and exogamous sub-divisions of these castes, so far as I have been able to ascertain them, are given.

213. There are two customs relating to marriage which appear to have developed under the pressure of peculiar social conditions and which exercise a powerful influence on the social *status* of the castes who adopt or reject them, namely:—(i) the custom prohibiting the re-marriage of widows; (ii) the usage enjoining the marriage of a daughter before she attains physical maturity. Mr. Risley discusses these two customs very fully and as their observance among the higher classes in Rajputana is identical with the practice followed by the higher classes in Bengal his account of their origin and his views as to the causes which have led to their adoption by the higher classes and to their extension among the middle classes are reproduced below:—

Widow and infant marriage.

The prohibition of widow marriage is traced back to the primitive belief that the dead chief or head of the family will require companionship and service in the world to which he has gone, and to this belief is due the ancient practice of placing the widow on the funeral pyre of her dead husband. Subsequently this savage rite was abolished and the custom retained in symbol only—the widow merely being placed on the pile with her husband's corpse and then removed. After going through this ceremony she was held to have fulfilled her duties to her husband and was free to marry again. Her second marriage was contracted sometimes with her husband's younger brother—a practice kept up to this day by some of the castes which permit widow re-marriage. The causes which led to the revival of this primitive savage rite are not certain but it has been suggested by Sir Henry Maine that the closer contact with more barbarous races, the growth of the sacerdotal spirit and the desire to get rid of the inconvenient lien which the widow held over her husband's property may all have contributed to this result. Civilisation, however, had so far progressed that the widow in lieu of immolation was permitted the alternative of a life of severe self-denial and patient waiting to join her husband hereafter. Some of the latter day reformers interpret the texts as recognising widow re-marriage, but they admit that from the words of the texts either of the two former courses is considered to be the more commendable. The causes which have tended to favour the growth of the custom prohibiting widow re-marriage are put down to:—

Prohibition of widow marriage.

(i). The anxiety of the early Hindu law-givers to circumscribe a woman's rights to property which would unquestionably tend to forbid her to join her lot to a man whose interest it would be to assert and extend those rights as against the members of her husband's family; (ii) the growth of the doctrine of spiritual benefit which would require her to devote her life to the annual performance of her husband's *Sradh*; (iii) the Brahmanical theory of marriage which regards as the essential part of the ceremony the gift of the woman

Hypergamy.

by her father to her husband, the effect of which is to transfer her from her own *gotra* or exogamous group into that of her husband's—the idea underlying the theory is that the right of ownership over her which was vested in her father having been transferred to the husband, and he being no more, there is no one to give her away; and since Hindu marriage must take the form of a gift her marriage is therefore impossible—; (iv) the custom of hypergamy or the law of superior marriage—the rule which compels a man to wed his daughter with a member of a group which shall be equal or superior in rank to his own, while he himself may take his wife, or at any rate his second wife, from a group of inferior standing. Mr. Risley considers that this custom, which “clearly may have arisen wherever great pride of blood co-existed with a mode of life demanding the continual maintenance of a high standard of ceremonial purity, appears to owe its form to the passages in the early texts which admit of the marriage of a man of a higher caste to a woman of a lower caste, but condemn the converse practice in the strongest term.” He points out that “the first consequence of this restriction would be a surplus of marriageable women in the superior groups; for the men of a given superior group might, and presumably in some instances would, marry women of an inferior group, while men of this group would be barred for the women of the superior group. Competition for husbands would follow; the bride-price of early usage would disappear, and would be replaced by the bridegroom-price now paid among most of the higher castes in India; and, in extreme cases, female infanticide would be resorted to. Widows would certainly be the first to be excluded from the marriage market, for in their case the interests of the individual families would be identical with those of the group. The family would already have paid a bridegroom-price to get their daughter or sister married, and would naturally be indisposed to pay a second, and probably higher price to get her married again. The group, in its turn, would be equally adverse to an arrangement which tended to increase the number of marriageable women.” He adds “members of the higher castes, indeed, have frequently told me that these reasons of themselves were sufficient to make them regard with disfavour the modern movement in favour of widow marriage. For, they said, we find it hard enough already to get our daughters married into families of our own rank, and things will be worse still if widows enter the competition with all the advantages they derive from having got over their first shyness, and acquired some experience of the ways of men.” Among the lower of the classes which permit widow marriage the custom of hypergamy is unknown and as a rule payment is made for the bride and not for the bridegroom. In these castes the proportion of the sexes of the marriageable age is more or less normal, and the balance of the sexes is undoubtedly preserved by the facility with which, when deviations in caste usage and occupation occur, sub-castes are created which form endogamous groups; whereas, such changes among the higher castes would affect the standing of the families concerned in the scale of hypergamy only, and, owing to the operation of this law, would tend to disturb the balance of the sexes. All castes except Brahmans, Rajputs, Khattris, Charans, Kayasths, and some of the Mahajan classes permit widow remarriage by the form known as *natra*, *karcwa*, or *dhareja* and in some parts of the Western Division *gharana*.

214. There is practically no difference in the various states in the form of ceremonial followed by one of the widow marrying castes, and the ritual observed by the castes is much the same. As a rule no Brahmans or priests officiate and the ceremonies are for the most part restricted to the new husband giving the woman *chure* (bracelets) and new clothes, and taking her into his house generally after dark on Saturday night. The custody of the children by the first marriage remains with the deceased husband's family, and the widow forfeits all share in her late husband's estate. Among the higher of the classes which permit widow marriage the deceased husband's family cannot interfere in the matter of the widow's second marriage, nor can they claim any compensation for the bride-price paid for her on her first marriage; but among many of the lower castes the widow is expected to marry her late husband's younger brother and, if she is unwilling to do so and marries some other man, then the new husband has to pay compensation to the younger brother of the deceased husband. The forms observed by Jats, Gujars, Kumhars, Bhils, and Chamars who are representatives of the higher, middle, and lower classes of the castes and of the forest tribes who permit widow marriage are briefly as follows:—

Jats.—Among the Jats a widow is permitted to marry any one outside the prohibited degrees of relationship. In some parts of the country marriage with the deceased husband's younger brother is allowed but this is prohibited among the most important sub-divisions such as the Sinsinwar, Khuntela, Sahoria, and Chahar. The *panches* are informed and the widow after changing bangles enters her new husband's house. Some local customs require the widow to take a load of grass from off the new husband's head and then to enter the house followed by the bridegroom, or the bridegroom to take a pot of water from the widow's head and enter the house followed by the widow. If the parties belong to different villages the widow is usually conducted to her new husband's house at night. There is, in some parts, a superstition that if any person sees the face of the widow when going to be re-married before she reaches her new husband's house that person will die within six months.

Gujars.—With Gujars the widow can marry her deceased husband's younger brother, or even his elder brother which is very rare among Hindus. If she marries some one else *jhagra* or *zagla* (compensation) is paid to the deceased husband's relatives.

Kumhars.—Among the Kumhars a widow may marry whom she pleases outside the prohibited degrees of relationship.

The form of ceremony usually followed is for the bridegroom to take a vessel of water from the widow's head. The woman puts on the bracelets he gives her and then enters his house.

Bhils.—With the Bhils, a widow is supposed to marry her deceased husband's younger brother. If she objects, the younger brother is entitled to *zagla* from the man who contracts *natra* with the widow. The bridegroom gives the woman bracelets and provides a feast for relatives and members of the tribe.

Chamars.—Among the Chamars a widow is expected to marry her deceased husband's younger brother but is not bound to do so. If she marries any other man—who must be outside the prohibited degrees of relationship—*zagla* is usually paid to the deceased husband's relatives. The *panches* are informed and new bangles are given to the widow by the bridegroom.

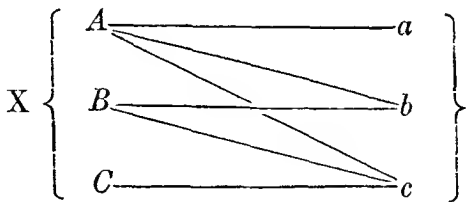
Infant marriage.

215. The custom of infant marriage has spread far more widely among the lower castes than the prohibition of widow marriage. Both are imitations of the usages followed by the higher castes and are adopted for the same motive—the desire to conform to the practices of the orthodox classes and thus rise in the social scale. But the one is less troublesome than the other. A man must get his daughter married soon after she reaches maturity, otherwise the family is liable to be held disgraced, and it is little trouble to him to marry her off earlier. On the other hand the women of the lower classes possess considerable power. Many of them work in the fields ; they draw water from the well for the household ; they mix freely with the other members of the village community and they attend public festivals. They, or at any rate all but the old women, would be sure to resent the introduction of the prohibition of widow marriage, and the fact that they do not live in seclusion would also make it inconvenient to place a bar to their contracting a second matrimonial alliance. These appear to be the causes which have resulted in the difference of the diffusion of the two customs—the prohibition of widow marriage and the practice of infant marriage—the first limited to the higher classes and to some of the middle classes : the second common among all classes except the wilder forest tribes.

Origin of infant marriage.

216. Mr. Nesfield believes that the practice of infant marriage arose from the desire to protect a girl from the stain of communism within her own clan so long as she remained there, and from the risk of forcible abduction into an alien clan where she became the wife-slave of the man who captured her. Mr. Risley, however, while conceding that this theory might account for the institution of infant marriage under certain social conditions, is of opinion that the origin of infant marriage is to be traced to the custom of hypergamy and in illustration of the working of this custom gives the following diagram and explanation which are reproduced in *extenso* from his “Castes and Tribes of Bengal ”:—

“



Let X represent a caste divided into the three hypergamous groups A, B, and C. Within each group, the capital letters stand for the marriageable men and the small letters for the marriageable women of the group. The horizontal and diagonal lines connecting the capitals with the small letters show what classes of men and women can intermarry. It will be seen that a man of the A group can marry a woman of his own or of the two lower groups, a man of B can marry into B or C, while a man of C is confined to his own class, and cannot marry a woman from either of the classes above him. Conversely, a woman of the C class can get a husband from A, B, or C, and a woman of the B class from A or B ; but a woman of the A class cannot find a husband outside of her own group. Excluding polygamy or polyandry, and supposing the women to

be evenly distributed among the groups they are entitled to marry into, the result of the first series of marriages would be to leave two-thirds of the women in the A group without husbands, and two-thirds of the men in the C group without wives. The women of all the groups, and especially those of A, will compete for husbands, and the men of C group for wives. But the fact that the social *status* of a family is determined not so much by the class from which it takes its wives as by the class from which it gets its husbands, would put the men of the lowest class and the women of the highest at a great comparative disadvantage, and would thus tend to produce infant marriage; for the number of possible husbands being limited, the natural tendency is to endeavour to secure them as soon as possible. Again, when the custom of infant marriage had once been started, under pressure of social necessity, by the families of the highest group, who had the largest surplus of marriageable daughters, a sort of fashion would have been set and would be blindly followed through all the grades. Two forces are thus at work in the same direction, both tending to disturb the balance of the sexes and to produce abnormal matrimonial relations between the members of different social groups. Enforced competition for husbands on the part of the higher groups, and the desire to imitate their superiors which animates the lower groups, combine to run up the price of husbands in the upper classes, while the demand for wives by the men of the lowest class, which ought by rights to produce equilibrium is artificially restricted in its operation by the rule that they can under no circumstances marry a woman of the classes above their own. These men, therefore, are left very much out in the cold, and often do not get wives until late in life. An unmarried son does not disgrace the family, but there is no greater reproach than to have a daughter unmarried at the age of puberty. Husbands are bought for the girls, and the family gets its money's worth in social estimation. Bargains, however, must be taken when they are to be had, and no father dares run the risk of waiting till his daughter is physically mature. He is bound to be on the safe side, and therefore he marries her, child as she may be, whenever a good match offers." Immemorial custom decrees that the choice of a husband must be undertaken by the parents and this being the case there is obviously something to be said in favour of early marriage before the girl may have formed an embarrassing attachment on her own account. Hindu unions from all one hears are often happy and the nubile girl appears to be better content to live with a husband chosen for her by her parents in her infancy than with no husband at all. With respect to early marriage it has already been pointed out in paragraph 134 that if the bride is of tender age cohabitation does not take place for possibly several years after marriage. The bride remains in her father's house until she has arrived at maturity when her parents after consultation with the astrologers fix a date for the commencement of conjugal relations.

217. Among the large number of Hindus converted to Islam the influence of caste remains strong and they regulate their social customs according to their old caste regulations. The Khanzadas of Alwar still observe certain Hindu ceremonies in their marriages and Brahmans officiate in the marriage preliminaries. Meos too can only marry outside their own clan and Brahmans take part in the formalities preceding a marriage. The Musalman Rajputs and Jats also marry outside their own clans and observe many of their old

Influence of caste on Mahomedans and Animistic tribes.

Hindu customs. Among the Bhils in the Magra of Mewar, where adult marriage is still the usual practice, girls are now sometimes betrothed by their fathers before they have attained puberty, and to this extent the general custom observed by Hindu castes has begun to influence the Animistic tribes.

Classification of the
castes.

218. In the Census of 1891 the classification of the Castes, Tribes, and Races was stated in the explanatory note to Table XVII of the Imperial Statistics to be based "on considerations partly ethnological, partly historical, and partly again functional. The second predominate, for instance, in the first caste group and the last throughout the middle of the return; but wherever practicable, as it is in later portion of the scheme, ethnological distinctions have been maintained. Then, again, it must be mentioned that the functional grouping is based less on the occupation that prevails in each case in the present day than on that which is traditional with it, or which gave rise to its differentiation from the rest of the community." This scheme of classification did not commend itself to the Census Commissioner because it accorded "neither with native tradition and practice, nor with any theory of caste that has ever been propounded by students of the subject. In different parts it proceeds on different principles with the result that on the one hand it separates groups which are really allied, and on the other includes in the same category groups of widely different origin and *status*." The principle of classification prescribed for adoption on the present occasion was by social precedence as recognised by native public opinion at the present day.

219. Now a classification on this basis is a matter of considerable difficulty because the social *status* of a caste varies in the different Native States according to its numerical strength and political importance, and thus a caste or tribe which dominates a particular tract of country enjoys in that area a position denied to it in other places where it occupies a subordinate position. For instance, in Bharatpur and Dholpur where the Ruling Chiefs are Jats, some of the Jats are considered to be socially of as high standing as Rajputs; and in Alwar, Bharatpur and Jaipur Minas, who in ancient times were the actual possessors and rulers of a large part of the country, hold in public opinion a much higher social position than they do in Marwar and Sirohi. The difficulties likely to be encountered were fully recognised and the first step taken to arrive at a classification of the population on the desired basis was the preparation of lists of the main castes recorded in the Rajputana census Tables of 1891 which were forwarded, together with a copy of the Census Commissioner's Note of the 26th October 1900, to the different Darbars with the request that they would be good enough to group the castes in their order of social precedence as recognised by native public opinion at the present day, and to forward statements of the castes thus classified with explanatory notes giving the considerations on which their arrangement was based. On receipt of this communication several of the Darbars pointed out that the subject was a delicate and difficult matter to deal with, and that the line of demarcation between some castes was very faint. To assist them in overcoming these difficulties it was suggested that in doubtful cases the grouping might be based upon a consideration of the highest caste which will take water from the *lotah* of, or will eat *pakki* or *kachchi* with the members

of the castes in question. When the replies from all the Darbars had been received, it was found that in some statements the grouping of the castes varied very considerably, and that castes which had been assigned a high position in some lists had been accorded a relatively low place in others. In the hope that by revising the headings of the groups it might be possible to arrive at a classification which will command general acceptance, a statement was drawn up after a careful consideration of the replies which had been received and of the reasons, when given, adduced for assigning a particular position to castes whose exact place in the scale of social precedence was doubtful. The principle adopted in preparing this statement was to group the castes according to the classification made by the majority of the States, and, where there was a marked divergence of opinion, by a consideration of the *status* of the highest caste which admittedly will eat *pakki* or *kachchi* with, or drink water from the *lotah* of the members of the castes whose position was doubtful. This statement, in which the grouping was almost identical with the grouping in the list received from the Jaipur Darbar which had been drawn up in consultation with the learned Pundits of the Maj Mundir, was circulated for examination and correction. The majority of the States replied that they were of the opinion that the revised grouping was satisfactory and the only corrections or suggestions which the others had to make were confined almost entirely to the insertion of a few castes which had been omitted from the groups of the lower classes.

220. The classification of the castes, tribes and races according to this revised statement, to which has been added the minor castes and tribes which had not been included in the different groups, is shown in Subsidiary Table I appended to this Chapter. This Subsidiary Table is divided into two parts:— I-A. containing the Hindu, Jain, and Animistic castes, and showing separately at the end, the figures of the Christians, Jews, Parsis and Brahmos; and I-B. which gives the Musalman tribes and races returned in the Census Schedules.

221. In Subsidiary Table I-A. the Hindu and Jain castes are classed into seven main groups, and the devotees who are recruited from many castes, and whom it has therefore not been possible to distribute among the groups of the laity, are shown in two sub-divisions in a separate section, in which are also entered—after the various classes of the devotees—priests and temple servants, and degraded Brahmins. The Animistic tribes were first grouped by themselves but they have now been shown in the groups to which the majority of the States considered they properly belonged.

Group I contains all Brahmins except those who serve the lower classes and accept the first offerings made to the *manes* of the dead.

Group II comprises Kshatriyas and castes who are considered to be of high social standing. The entries in this group are Rajputs, Khatri, Charans, Bhats, Kayasths and Sondhias. There was a marked difference of opinion as to the group in which Khatri and Kayasths should be placed. In the original statements received from the Darbars they were classed by some with Kshatriyas, by others with Vaishyas, and by others again with Sat Sudras. The position now assigned to them has been generally accepted but it must be confessed that little real interest appears to have been taken in the classification except by the Census Superintendents and other officials of the different States who were

naturally anxious to secure a high position for the castes to which they themselves belong.

Group III.—Vaishyas—At the top of this group have been placed the Dhushar Bhargavas who claim to be Brahmans but whose claim is not generally admitted.

Group IV consists of castes from whom members of the higher classes will take *pakki* and from whose *lotah* they will take water. The Jats head this group which contains the chief large agricultural classes.

Group V includes castes from whom some Brahmans take *pakki* and water, and from whom Rajputs take *kachchi*. Castes who follow the occupations of metal, brass work, tailoring, pottery, and brick-making, etc., are to be found in this group.

Group VI is composed of castes from whose *lotah* the twice-born will not take water. The chief forest tribes, oil-pressers, earth diggers, water-carriers, shoemakers, etc., are included in this section.

Group VII consists of the untouchable castes. It is sub-divided into two sections, the first including leather dyers and tanners, etc., the second the lowest castes such as sweepers and scavengers.

Of the two sub-divisions of the devotees, the first contains the highest orders of Hindu and Jain ascetics who are treated with great respect, while the second is composed chiefly of the disciples of the various reforming sects. The priests and temple servants are shown after the devotees and then the degraded Brahmans.

222. In Subsidiary Table I-B. the Musalmans—who are theoretically equal but among whom social distinctions are as marked as among the Hindus—have been grouped into 5 classes. Group I contains Sayads, Shekhs, Mogals, Pathans ; Group II the higher classes of Hindu converts and various territorial tribal sections ; while Groups III, IV and V include the other classes of Musalmans whose social standing in public opinion is practically based upon the occupations which they follow.

223. Besides showing the classification of the castes according to their social precedence—so far as it is at present possible to gauge the position which they really occupy—the table gives the percentage which each group bears to the followers of each main religion, and to the total population.

Taking first the statistics given in Subsidiary Table I-A. it will be seen that the Brahmans—whose main sub-divisions are shown in the column of remarks although the actual figures for each sub-division cannot be given as they were not recorded in the Census Schedules—number 1,012,396 souls which is equivalent to 12·51 per cent. of the Hindus and 10·41 per cent. of the total population. The Brahmans also contain 13·29 per cent. of the followers of the Arya creed.

Group II which comprises Kshatriyas and castes who are considered to be of high social standing numbers 714,240 persons and contains 8·82 per cent. of the Hindus, 37·18 per cent. of the Aryas, and 7·35 per cent. of the total population. By far the most numerous of the castes in this group are the Rajputs who form 6·02 per cent. of the total population. The numbers of the Charans and Bhats are approximately the same each forming about ·35 per

cent. of the total population. Under the head of Bhat are included all sections of Bhats both high and low as in a very few instances only were the sections shown separately in the schedules and it has therefore not been possible to differentiate between them.

Group III consists of Vaishyas who are engaged chiefly in banking and trade, and who number 754,317 persons. This group contains 5·12 per cent. of the Hindus, 99·33 per cent. of the Jains, 9·18 per cent. of the Aryas and 7·76 per cent. of the total population. The numerically strongest castes among the Vaishyas are the Agarwals, Oswals, Mahesris, Khandelwals, Saraogis and Porwals.

Group IV.—Castes from whom members of the higher castes can take *pakki* and from whose *lotah* they will take water—contains the chief agricultural classes. It numbers 2,702,924 souls who form 33·19 per cent. of the Hindus, 79·99 per cent. of the small body of Sikhs, 4·45 per cent. of the Animists, and 27·80 per cent. of the total population. The figures of the Animists shown in this group belong entirely to the Minas of Marwar and Sirohi who hold in local opinion a far inferior position to that enjoyed by the Minas of Jaipur and Alwar but who, for the purposes of this table, have had to be included with them. The numerically strongest castes in this group are the Jats, Minas, Gujars, Malis, Ahirs, and Khatis.

Group V.—Castes from whom some Brahmans take *pakki* and water and from whom Rajputs take *kachchi*—numbers 941,377 persons who form 11·64 per cent. of the Hindus, 2·38 per cent. of the Aryas, and 9·68 per cent. of the total population. The Kumhars (potters) are the most numerous community in this group; the other chief castes are the Nais, Chakars, Rabaris, Kahars, Kachhis, Darzis, and Chippas.

Group VI.—Castes from whose *lotah* the twice-born will not take water—numbers 1,060,099 and contains 8·86 per cent. of the Hindus, 95·09 per cent. of the Animists, and 10·90 per cent. of the total population. The castes containing over 100,000 members are the Bhils 339,786 and Kolis 103,060. Other castes which are numerically strong are Dhakars, Telis, Lohars, Khatiks, Dhobis, Lodhas, Kalals, and Dholis.

Group VII.—Untouchable castes—Section A, which contains the leather dyers and tanners, numbers 1,159,109 persons who form 14·33 per cent. of the Hindus and 11·92 per cent. of the total population. The Chamars, Balais, and Raigars are by far the strongest castes in this section. Section B, in which are grouped the lowest castes, aggregates 173,791 persons or 2·13 per cent. of the Hindus and 1·79 per cent. of the total population. The Bhangis form the strongest section in this group, then the Dhanaks and Thoris.

The total number of devotees, temple servants, and degraded Brahmans who have been shown separately in a group by themselves is 269,105. They form 3·31 per cent. of the Hindus and 2·77 per cent. of the total population. There are comparatively few members of the higher orders of devotees but the Sadhus, Bairagis, Gosains, Naths and Jogis are fairly numerous. The Nagas and Dadupanthis number 8,972. Among the temple servants the Sewaks form the majority, while the Dakotes outnumber all the other degraded Brahmans.

The figures of the Christians, Jews, Parsis, and Brahmos are shown at the end of the table.

224. Group I of Subsidiary Table I-B. contains 393,794 persons who form 42·59 per cent. of the Musalmans and 4·05 per cent. of the total population. The most numerous sections in this group are the Shekhs and Pathans. The term Shekh should properly be confined to tribes of pure Arab descent, but it is very commonly used especially by converts who are neither so proud of their origin as to wish, nor of so degraded an occupation as to be obliged to retain their original caste name.

Group II numbers 341,988 persons who form 36·99 per cent. of the Musalman and 3·52 per cent. of the total population. The most numerous tribes in this group are the Meos, Fakirs, Musalman Rajputs, and other converts mostly of Rajput origin such as the Khanzadas, and Kaimkhanis.

Groups III, IV and V, as already mentioned, consist of tribes and castes whose position is practically regulated by the occupations which they follow. In group III the Bhistis (water-carriers), dyers, and masons are the chief sections; butchers and oil pressers are the most numerous communities in group IV, and musicians and genealogists (Mirasis and Doms) of the lower classes in group V.

Variation since 1891.

225. The variations in the castes, tribes and races since 1891 are shown in Subsidiary Table II. At the first Census taken in Rajputana in 1881 the statistics of only a few castes were prepared and they were not complete, because some of the States did not attempt to record the castes of the people. It has not been possible, therefore, to carry this statement back beyond 1891. The table has been a difficult one to prepare owing to differences of nomenclature but considerable pains have been taken to compile it and to ensure as far as possible that the same classes of people are being dealt with. In Chapter II the general variation in the population in the different States in Rajputana has been dealt with at length, and this table simply gives details by castes. In all the large castes numbering over 100,000 persons, except among the Ahirs, Balais, Jain Mahajans and Meos, there is a considerable decrease. The most remarkable variation is among the Bhambhis who have decreased from 207,152 in 1891 to 1,133 in 1901, which is equivalent to a decrease of over 99 per cent. The only explanation that can be offered regarding this extraordinary difference is that in 1891 many persons who have now returned themselves as Raigars, Chamars, Mochis, and perhaps Balais, the name given to some leather workers in Marwar, must have been entered as Bhambhis. The Rajputs show a net decrease of nearly 22 per cent., the Jats and Gujars of over 19 per cent., and the Brahmans of close on 11 per cent. The Chamars, Minas, Chakars, Hindu Mahajans, Malis, Khatis, Kumhars and Shekhs have also all diminished considerably in numbers. It is impossible to state the real decrease among the Bhils owing to such a large proportion having been omitted from the Census record of 1891, but if the estimate then made of the unenumerated Bhils was at all near the mark they have decreased by 43 per cent. The decrease on the figures of Bhils who were enumerated in 1891, is over 10 per cent. It is chiefly owing to the large increase among the Meos (16 per cent.) and Khanzadas (18 per cent.), whom famine happily scarcely touched, that the Alwar State has been able to show an increase in its population. The variations among many of the minor castes are remarkable but the differences in most cases are doubtless chiefly due to changes of nomenclature which it has not been possible to adjust. The water-carriers (Bhisti) and butchers (Kasai and

Khatik) have both increased. Among the criminal tribes the Moghias and Kanjars have decreased while the Sansis have increased from 759 to 4,568.

226. Subsidiary Table III gives civil condition by age for selected castes. Of the total male population of Rajputana 47.94 per cent. are unmarried but many of the selected castes show a higher proportion of unmarried males. The highest proportion is shown by the Rathis, Musalman Rajputs, Kumhars, Bhats, Sikh and Musalman Khatis, Musalman and Sikh Jats, Charans, Rajputs, Meos, Grassias, and Bhils; while the castes which have the highest proportion of married males are the Bishnois, Deswalis, Sirvis, Sonars, Kayasths and Musalman Bhangis. Marriage is earliest among Bishnois, Bauris, Chakars, and Chamars, and latest among the Sikh and Musalman Khatis, Musalman Jats, Moghias, Deswalis and Charans. The castes which show by far the highest proportion of bachelors at the age of 40 and over are the Sondhias, Moghias, and Dhobis. After the Dhobis, whose percentage of bachelors among men of 40 and over is as high as 56.47, there is a big drop to the Rajputs who show a ratio of 15.06 per cent. For women the highest proportions of the unmarried are among the Rathis, Deswalis, Musalman Rajputs, Jats, Kumhars, and Meos. The Sikh Khatis also show a high proportion of unmarried females but the members of this caste are mostly temporary immigrants. The percentage of unmarried females among the higher Hindu classes such as Brahmans, Rajputs, Charans, Sondhias, and Mahajans is low, and there are relatively few spinsters among the low castes of Chamars and Balais. Female infant marriage is most extensively practised by the agricultural classes of Kalbis, Sirvis, and Sondhias: the Chamars Bauris, Moghias, and Sonars also show a high proportion of young married girls at the age 5 to 12 years. The castes with the highest proportions of young wives of the age 12 to 15 are the Sondhias, Chamars, Ahirs, Nais, and Gujars. Except among the Rathis, Sikh Khatis and Jats, Musalman Rajputs and Jats, Deswalis and Bauris the proportion of unmarried women at the age 15 to 20 is very small. The lowest ratios are shown by the Kayasths, Sondhias, Nais, Ahirs, Chamars, and Gujars. Very few women of over 20 remain spinsters, and the only castes which have over 5 per cent. of their women, who are between 20 and 40 years of age, unmarried, are the Deswalis, Rathis, and Bhils. The highest proportion of spinsters of over 40 years, or those who may be said to remain permanently unmarried, is shown by the Shekhs, Rathis, Sikh Jats, Bhils, and Bhats.

Civil condition by
selected castes.

227. The proportion of the sexes by age-periods among the selected castes is shown in Subsidiary Table IV. The general proportion of the sexes in all castes numbering not less than 20,000 persons, among whom are all the selected castes except the Grassias who average 943 females to every 1,000 males, has already been discussed in paragraph 127, and it has been pointed out that, although the Brahmans and some other high castes have a fairly high proportion of women to men, the general tendency is for the ratio of females to be highest in the lowest castes, and lowest among the Rajputs and Sondhias, some sections of the Mahajan classes such as the Mahesris, Khandelwals, Saraogis, and Agarwals, and the large agricultural classes of Jat, Gujar, Kalbi, Ahir, Mina and Meo. The proportion of the sexes among the selected castes at the first period 0 to 5 years has also been dealt with

Proportion of sexes
among selected castes
by age-periods.

in paragraph 126. Eliminating the figures of the Sikh Jats and Khatis and of the Musalman Khatis and Bhangis whose numbers are very insignificant, the castes with the lowest proportion of women at the age-period 5 to 12 are the Moghias (550), and the Charans (591). Other castes with a low ratio of females at this age are Rajputs, Bhats, Sondhias, Kaimkhanis, Balais, Gujars, Chamars, Mahajans (Hindu), Meos, Shekhs, Jats, and Musalman Kumhars. The castes with high ratios are the Deswalis, Musalman Jats, Bauris, Bishnois, Sirvis, Sonars, Chakars, Chippas, and Kayasths. From 12 to 15 high ratios of females to males continue to be shown by the Bishnois, Bauris, Sirvis and Sonars. There is a remarkable rise among the Kalbis whose females, greatly in a minority at the two early periods of life, are now in considerable excess. The proportion of females among the Bhambis, Mahajans (Hindu) and Chakars are also high. On the other hand the Kayasths, Charans, Ahirs, Nais and Gujars show a large decrease. The ratios among the Rajputs and Jats although still low show a slight improvement. From 15 to 20 the only castes which show a higher ratio of females to males are the Bishnois, Musalman Jats, and Musalman Nais. The lowest ratios are among the Moghias, Bhats, Grassias, Musalman Kumhars, Charans, Sonars, Dhobis, Minas, Rabaris, Khatis, Meos, Bauris, and Chippas. From 20 to 40 the women are in a higher proportion to the men among the Deswalis, Dhobis, Sikh Khatis, Grassias, Charans, Musalman Jats, Bhangis, Moghias and Musalman Nais; and in large defect among the Kayasths, Kalbis, Sirvis, Gujars and Jats. At 40 and over the Deswalis show the extraordinary proportion of over 8 men to every elderly woman. The Rajputs and other high classes, the large agricultural castes, and most of the selected castes show an increase in their ratios of females to males. The Moghias, Musalman Jats, Kumhars, Bhats, Charans, Bhils, Bauris, Minas, Balais, Dhobis, Mahajans (Jain), Khatis, and Bhangis, all show a higher proportion of old women to old men.

228. The extent of education, the prevalence of infirmities and the occupations followed by the selected castes cannot be discussed because the optional Imperial Tables IX, XII-A and XVI were not prepared for Rajputana.

229. The distribution by Divisions and States and the proportion to the total population of each Division and State of the principal castes numbering not less than 20,000 members is shown in Subsidiary Table V. The Eastern Division contains the greatest number of Brahmans, and among the States they are most numerous in Jaipur and Marwar. They are also strong in Mewar, Alwar, Bharatpur, Bikaner, Dholpur, Karauli and Bundi. The Rajputs are most numerous in the Western Division. Marwar contains the actual greatest number, and Jaipur is next. Other States which return over 20,000 Rajputs are Mewar, Bikaner, Jaisalmer, and Dholpur. The highest proportion of Rajputs to the total population is shown by Jaisalmer. The Charans and Bhats are chiefly to be found in the Western Division and are more numerous in Marwar than in any other State. The Mahajan castes are numerically strongest in the Eastern Division but their proportion to the total population is highest in the Western and Southern Divisions. The States of Jaipur, Marwar, Mewar, Bikaner, and Alwar return the largest numbers. The main agricultural classes, namely, the Jats, Gujars, Ahirs and Malis are most numerous in the Eastern

Division. Jats are both numerically and proportionately strong in Marwar and Bikaner of the Western Division, in Jaipur, Kishangarh, and Bharatpur of the Eastern, and in Mewar of the Southern Division. The Gujars reside for the most part in Jaipur, Mewar, Alwar, Bharatpur, Kotah, Marwar, Dholpur, and Bundi; the Malis belong chiefly to Jaipur, Marwar, Kotah, Alwar, Bharatpur, Mewar and Bundi; while the Ahirs are found in large numbers only in Jaipur and Alwar. The Bishnois are settled almost entirely in the Western Division. The Minas are mostly inhabitants of the Eastern Division and are strong in Jaipur, Alwar, Kotah, Karauli and Bundi. There are over 24,000 Minas in Marwar but these are of lower social standing than the Minas of the Eastern Division. The Meos are inhabitants of Alwar and Bharatpur; the Sirvis of Marwar; and the Sondhias of Jhalawar. The Rabaris belong principally to Marwar and Sirohi, while the Rathis are only met with in Bikaner. As previously mentioned, the Southern Division is the chief home of the Bhils. The Kumhars (potters) are found everywhere and are most numerous in Jaipur, Marwar, Mewar, Alwar, and Bikaner. The Chamars are in large numbers in Jaipur, Bharatpur, Alwar, Bikaner, Mewar and Dholpur; and the Khatis and Nais in Jaipur, Marwar, Alwar, Bikaner and Bharatpur. Shekhs are returned chiefly by Jaipur, Marwar, Alwar, Kotah, Bharatpur, Mewar, and Dholpur; and Kaimkhanis by Jaipur, Marwar, and Bikaner. The Estate of Shahpura has the highest proportion of Kaimkhanis to the total population.

230. Although it was considered advisable, in order to avoid bewildering the enumerating staff, not to attempt to record the innumerable sub-divisions of the main castes, an exception was made for Rajputs whose clans the enumerators were directed to be careful to enter in the schedules. The instructions were on the whole carefully carried out and the proportion of persons whose clans were not specified is comparatively small. In the case of a Rajput woman the clan entered opposite her name was that of her father and not that of her husband. In many instances both the main clan and the sub-division of the clan were entered and it has therefore been possible to compile a statement* giving the statistics of the main clans and showing the sub-divisions which have been returned. The figures of the sub-divisions must not, however, be regarded as even approximately accurate because the great majority of the Rajputs returned the name of their main clan only.

Rajput clans

* *Table Subsidiary Table VI*

The most numerous of the great clans is the Rathore to which the chiefs of Marwar, Bikaner, and Kishangarh belong. Its strength according to the returns is 122,160. Next comes the Kachwaha clan with a total of 100,186; the chiefs of Jaipur and Alwar are members of this clan. The Chohan follows with an aggregate of 86,460 persons amongst whom are the chiefs of Bundi, Kotah, and Sirohi. The Jadu or Jadon, which numbers in its ranks the chiefs of Karauli and Jaisalmer, has been returned by 74,666 persons; this number, however, includes those who belong to the Tuar section which some authorities are inclined to treat as a separate main clan. The Sisodias, who include the ancient and illustrious house of Udaipur, number 51,366. The Punwar clan, to which Vikramadit, the celebrated king of Ujjain, from whom the Hindu Era commonly used by the people of Hindustan is named, is said to have belonged, numbers 43,435 persons. The Solanki and Parihar clans once powerful, have been returned by 18,949 and 9,448 persons respectively.

BRIEF ACCOUNT OF CERTAIN CASTES AND TRIBES.

231. The following is a brief account of some of the castes and tribes in Rajputana which have been selected for their local importance or because they form the chief communities in the different States. The castes are arranged in alphabetical order, with the three main sections of the trading classes grouped under the heading Mahajan.

232. *Ahir*.—The Ahirs are properly a pastoral tribe but most of them, now-a-days, are agriculturists and are noted as excellent husbandmen. Mr. Ibbetson derives the name from the Sanskrit *Ahera* a milkman. Accounts vary as to their origin. According to Manu, they are the descendants of a Brahman by an Ambastha girl, that is a woman belonging to the *Baid* or physician class; while in the Brahma Purana they are described as the offspring of a Kshatriya by a Vaishya woman. References are made to them in ancient Sanskrit works and their earliest settlements appear to have been in the neighbourhood of Muttra and on the west coast of India. They hold a good social position among the agricultural classes owing to the tradition that Sri Krishna was brought up at Nandgaon in the house of an Ahir named Nand Baba. They were apparently in former days a more powerful and dominant community than they are now. In the Mahabharat it is mentioned that the Narayni army which Krishna organised was composed of Ahirs. Sir John Malcolm states that according to popular tradition the strong fortress of Asirgarh in the Khandesh district of the Central Provinces derives its name from its founder Assa Ahir. There was at one time an Ahir dynasty in Nepal; and they held a dominant position in the country round about Rewari in the Punjab until as late as 1838 A. D.

Although excellent husbandmen they are not well spoken of in the country proverbs:—"All castes are God's creatures, but three castes are without mercy. When opportunity occurs they have no shame—the prostitute, the Bania and the Ahir;" and again, "do not trust a jackal, spear-grass, or an Ahir. Rather be kicked by a Rajput or stumble up-hill." But these ill sayings appear to be undeserved and their thrift and industry is to some extent recognised in the following saying:—"Gujars, Malis and Ahirs work with their wives in the fields and so reap the fruits of their industry while Rajputs are dying of hunger." In the Settlement Report of Alwar Mr. O'Dwyer writes "here, as elsewhere in this part of India, the Ahirs take the palm as thrifty, peaceable, industrious, and prosperous cultivators."

They have three main endogamous divisions—

(i) the Jadobansi; (ii) the Nandbansi, (iii) the Gwalbansi. Each of these divisions is sub-divided into numerous exogamous sections whose names appear to have reference mostly to locality rather than to descent. In Alwar and Jaipur where the Ahirs are chiefly found they are almost all of the Jadobansi division. The Jaipur Ahirs claim to be the descendants of Nand Baba. The following are some of the exogamous sections of the Jadobansi Ahirs:—

Aphriya.	Ghasal.	Khola.	Sanp
Bbagwaria.	Gothwal.	Lamba.	Sanwar.
Bhangar.	Hela.	Lotan.	Thakaria.
Chitosia.	Harira.	Naria.	Telwal.

Dagra	Jadam	Nirban
Dhundla	Jahot	Paniar
Gharwar	Khatodio	Sisodia

They are mostly Vaishnavas by religion and worship a number of the minor deities. In Alwar they are reported to reverence also Zahir Pir.

Both infant and adult marriage are practised. The usual Hindu form of ceremonial is observed. The law of hypergamy is not in force, and polygamy is permitted with the consent of the first wife. Divorce can be obtained : an announcement before members of the caste is sufficient.

233. *Bauri*—The Bauris are a criminal tribe of professional thieves who used to have the reputation of being bold and unscrupulous mercenaries. They claim to be descended from Rajputs. The story is that a Rajput princess of Gujarat was being escorted by a party of Rajputs to Delhi where she was to espouse the Emperor. On the way the party halted one day in Marwar territory by a large *pukka* well. A Rajput girl of the place, who saw the princess, reproached her with the disgrace she was about to incur in marrying a Mahomedan. Stung by the girl's words, the princess threw herself into the well and was drowned. Her escort fearing either to proceed to Delhi or to go back and tell her relatives what had happened remained at the well. After they had exhausted their means they took to plunder and were referred to by the people of the neighbourhood as the Bauri-wallahs, from *bauri* a well. In course of time they married women of other castes and were in consequence outcasted by the Rajputs. Since then they have formed a separate caste under the name of Bauri. They are said to be divided into three main territorial divisions the (i) Marwara, (ii) Kherara, (iii) Malwi which are apparently endogamous but the information I have been able to obtain is not quite clear on this point. Each of these is sub-divided into a number of exogamous groups, named after the Rajput clans or other classes from whom they claim descent, such as Choban, Bhatti Gelot, Punwar, Parihar, Solanki, Rathore, Dhandal, Charan, Dabi, Makwana. They worship the ordinary Hindu deities and reverence the Pipal tree. Brahmans officiate at their marriage and funeral ceremonies. Polygamy is practised and widows are allowed to contract *Natra*. They have a curious custom by which husbands and wives do not address one another by name and the wives are not permitted to call any male member of the family older than her husband by name. They are strict in observing an oath ; the most binding oath they can take is one sworn on the Pipal tree. They are very superstitious often abandoning their expeditions if the omens are unfavourable. Of late years in several States, especially in Marwar, they have been settled down and given land and there seems to be hope of their developing into fair agriculturists.

234. *Bhambhi or Bambhi*.—The Bhambhis are leather workers. They are also weavers and cultivators. They perform the general work of the village receiving in return the skins of all unclaimed dead animals. The origin of the caste is uncertain, but it is said that at the time of the Mahomedan incursions Rajputs, Jats, Charans, and persons of other castes joined the Bhambhi caste which then became divided into 4 divisions :—(i) Adu or unmixed Bhambhis, (ii) Maru comprising descendants of Rajputs, (iii) Jata consisting of descendants

of Jats, (iv) Charaniya the descendants of a Charan who is said to have touched a dead calf and to have removed the carcass for which act he was outcasted. The Adu and Maru sections are said to intermarry while the Jata and Charaniya are endogamous. Each of the four divisions contains a number of exogamous groups some of which are :—

Adu Bhambhis—

Rangi.	Adra	Maha Chand
Chandel	Jogar	Jog Chand

Maru Bhambhis—

Ankhiya	Pramar	Bhatia
Agrecha	Solanki	Bamania
Aipa	Gelot	Parihar
Barupa	Kachwaha	Vagani
Uchal	Dangi	Gujar
Rawa	Rathoria	Chikhra, etc

Jata Bhambhis—

Ala	Chawania	Jorman
Bamania	Depan	Luna
Barwar	Gader	Lila
Chahelia	Joasarwa	Merra

Charaniya Bhambhis—

Inda	Nagia	Paliwal
Chaupa	Pilwal	Pargi

Bhambhis worship Vishnu, Ramdeoiji, and Khetrapala. They observe the usual Hindu ceremonies at marriage. The priests who officiate are called Gurras. Polygamy is allowed but two sisters may not marry the same husband and a widower may not marry his deceased wife's sister. *Natra* is allowed. The Jata Bhambhi women wear the same dress as Jat women and are only distinguished from the latter by their bracelets which are of lac instead of ivory. Charaniya Bhambhi women wear a yellow coloured dress like the women of the Charan caste.

235. *Bhangi*.—The Bhangi or Mehtar is the sweeper or scavenger caste also known as Chuhra (in the Punjab) Lalbegi, Khakrob and Halalkhor. Besides his duties as sweeper he makes the *Chhaj* or winnowing pan, and is the messenger by whom the news of a death is conveyed to the friends of the relatives of the deceased. Bhangis usually profess to be Hindus and have *Sadhs* of their own castes as priests. One of their chief *Gurus* is Lalbeg after whom they are sometimes called and in whose name they occasionally sacrifice a fowl. When making this sacrifice they cut the fowl's throat after the Musalman fashion. They usually marry by *pheras* and bury their dead face downwards. Polygamy is allowed. If a woman leaves her husband and goes and lives with another man the first husband is entitled to compensation.

There are many exogamous sections some of which are :—

Baindwala.	Pinwal	Degoria	Lakhan.
Bund.	Chandalia	Sarsar	Lohari.
Chawa.	Chanwaria	Goher	Mattu.
Chidanwaria.	Danoriya	Kharara	Tamboli.

236. *Bhats*.—The Bhats are the genealogists of the Brahmans and Rajputs and also of many of the lower castes. Some are also bards. In addition to the story of their creation by Mahadeo from a drop of perspiration from off his brow, which is given in the description of the Charans, there are various accounts of their origin. Some say that they are the offspring of a Kshatriya and a Brahman widow; others that they are sprung from the union of a Kshatriya and a Vaishya woman; and others again that they are the descendants of Brahmans who, following the profession of genealogists and bards, have in course of time become a separate caste. From the information I have been able to obtain the theory propounded by Mr. Risley appears to be the most probable, namely, that “they are a heterogeneous group made up of Brahmans and Rajputs welded together into one caste in virtue of their exercising similar functions.” They, or at least those who are the Bhats of the Brahmans and Rajputs, hold a high social position and are usually addressed as Raoji. There are eleven main endogamous divisions:—(1) Birm Bhats, (2) Kedaria, (3) Chandisa, (4) Barwa, (5) Jaga, (6) Sannik, (7) Maru, (8) Ganjoria, (9) Buna, (10) Vagora, (11) Kapadia. The Birm Bhats who claim descent from Kavi, a son of Brahma hold a considerably higher position than the other Bhats and are treated as a section of the Gaur Brahmans. They are poets and panegyrists and recite the deeds of ancestors at large weddings when they receive handsome presents. Several well-known poets such as Nahar and Chand have belonged to this caste. Nahar was given by Akbar the title of *Mahapatr*, and Chand is the Author of the “*Pirthi Raj Rasa*” a collection of popular poems recounting the gallant deeds of Pirthi Raj. Their customs are the same as those of other Brahmans. They abstain from flesh or wine. Their women keep *parda* and widow re-marriage is not permitted. They are said to have 84 *gotras* or exogamous sub-divisions some of which are—Singolia, Sailia, Sara, Rana, Kailataka, Pitalia, Lola, Vidanga, Lakhanota, Vutadaicha, etc.

The members of the other main divisions are known generally as Bahi-Bhats because of the genealogies of the families which they keep. Their records are referred to when disputes arise regarding marriage contracts and adoptions. They are treated with much respect by their employers (*Jajmans*) when they visit them. They are said to be rather exacting in the respect they consider themselves entitled to and to be quick to take offence. Owing to their conduct the Pushkarna Brahmans dispensed with their services and are said to have taken their genealogies from them and to have thrown them down a well in Jodhpur. Among the Rajputs the males and females have separate Bahi-Bhats. Those who record the genealogies of the females are called Rani Munga Bhats because they receive gifts from women only and do not attend on the males. The genealogies of Rathore males are kept by the Kedaria Bhats, and those of the Rathore females by Chandisa Bhats. The Kedarias write in their records the names of the females after the names of the males, while the Chandisas write the names of the females first.

The Buna and Gangoria Bhats deal in salt and grain and travel about with large numbers of pack bullocks.

The women of the Bahi-Bhats do not observe *parda* and *natra* or widow re-marriage is permitted. The usual Hindu marriage ceremonies are followed.

The exogamous sections of some of the main divisions of Bahi-Bhats are :—

KEDARIA BHATS.

There are 44 *gotras* among them being—

Joyrana	Sivalpa	Kala	Ramawata
Karagota	Dheli	Junawata	Kharada
Vala	Udawata	Phagata	
Dhiria	Junawata	Roda, etc	

Chandisa Bhats have 45 *gotras* some of them are :—

Khadavada	Bhatia	Jalia	Dhukada
Ujala	Dengara	Devata	Manhara China
Vairavata	Mimana	Khinuyara	Thuthia
Ratanapara	Chapolia	Ayala	

MARU BHATS.

The Sub-divisions of the Maru Bhats bear the names of Rajput clans, namely, Panwar, Bhatti, Chohan, etc.

There are said to be a few Musalman Bhats.

237. *Bhil*.—The Bhils are a pre-Aryan race whose chief home in Rajputana is in the Southern Division, that is in the States of Mewar, Banswara, Dungarpur, Partabgarh and Sirohi.

There are several legends regarding their origin. The most common is that they are descended from Mahadeo who had intercourse with a female whom he met in the woods and by whom he had many children. One of them ugly and vicious killed his father's bull and was banished to the hills and jungles. His descendants have since been called Bhils or outcastes. In Dungarpur the Bhils believe that they are descended from the mythical personage Vena. Raja Vena is said to have ruled the people with a rod of iron and to have compelled them to worship him. His conduct so enraged the Rishis that they killed him by '*Mantras*.' On his death the country over which he had ruled became greatly disturbed and to restore order the Rishis created from Vena's dead body two sons from the eldest of whom the Bhils say they are descended.

In Mewar the majority of the Bhils claim descent from Rajputs or Gujars. The name Bhil is generally believed to be derived from the Dravidian "*Billu*" a bow. In several States in Rajputana and Central India, when a Rajput chief succeeds, his forehead is marked by blood from the thumb or toe of a Bhil. The Rajputs state that this is a mark of Bhil allegiance but it seems to be a relic of Bhil power. The Bhils are tenacious of keeping up this right in spite of a superstition which many hold that the man whose blood is used will die within the year. With respect to religion the Bhils are rapidly becoming Hinduised and most of them when asked will say that they are of the Hindu faith.

Besides the Kul-Devi, Mahadeo and Hanuman are everywhere worshipped. In the Magra of Mewar and surrounding districts, the Jain Saint Rishabhath or Rakabdeo under the name of Kâlâji is the chief object of reverence. Many of the minor gods such as Bhairon, Ganpati, etc., are also worshipped. The Bhil has a hazy idea of the future. He believes to some

extent in the transmigration of souls, especially of wicked souls. He is very superstitious, is convinced that ghosts wander about, and that the spirits of the dead haunt the places where the deceased lived. He is much influenced by omens, and believes in witchcraft. Bhopas or witchfinders are still to be found in many of the large *pals*. Witches used to be put through a cruel ordeal and were then swung, but this practice has been put down and if a case occurs severe punishment is at once meted out to the perpetrators.

Although not absolutely endogamous, the Bhils who live in the jungles do not usually marry with the Bhils of the plains. The law of exogamy is strictly observed and a man may not marry within his own clan or within two degrees of relationship on the paternal or maternal side.

There are many clans among which the following are some of the more important:—

* Darmar	Katara	Baranda	Dedor
Nanama	Dedor	Pandor	Rot
Daima	Maida	Kharadi	Charpota
Ahari	Buj	Taral	Angari

Marriage is adult. The father of the would-be bridegroom seeks out a bride for his son and arranges the (*dapa*) or price of the girl with her parents. When this has been arranged the parties sit down and feast together. At the marriage ceremony a Brahman usually officiates but if one cannot be obtained one of the female relatives of the bride performs the necessary rites. When the guests are assembled the skirt of the bride is tied to the garment of the bridegroom and the couple walk seven times round the fire. An offering is then made to the patron saint or to the ancestors. After this the bride is placed on the shoulder of each of her male relatives in turn and danced round until she is exhausted.

Polygamy is allowed and a Bhil generally has two wives. Two sisters may be married to the same man. *Natra* is permitted. The younger brother usually takes his deceased elder brother's widow. In some parts of the Bhil country he is not bound to take her but it is generally recognised as a point of honour to do so. If the deceased has no younger brother the widow returns to her father's house until she can find another husband belonging to some *got* other than her own. If she has a grown up son she stays with him. Should the widow not wish to contract *natra* with her deceased husband's younger brother the latter is entitled to *agda* or compensation from the man with whom she connects herself.

The Bhils burn their dead and throw the ashes, with the exception of a bone or two, into the river or stream on whose bank the funeral pyre has been erected. The bones which have been preserved are subsequently thrown into the Mahi river at Baneshwar where the Som joins it, the Samalji river in Mahi Kanta, or the Gotamji in Banswara. The first victim of an outbreak of small-pox is buried to propitiate *Mata*. The ceremony of *Sraddh* is performed.

The Bhil men usually wear only a *dhoti* and a small ragged piece of cloth round their heads. They are fond of ear-rings and of ornaments but

do not tattoo their bodies. Those who possess them carry guns and swords but the national weapons are the bow and arrow. The women wear the usual skirts and on festivals turn out in bright-coloured cloths. They have brass rings on their legs and brass, glass, or lac bracelets on their arms. Young unmarried women as a rule wear only necklaces of beads.

Disputes are settled by *panchayat* but a free fight between two disputant pals often precedes the settlement by *panchayat*. The women of both sides turn out when there is a fight and give water to the wounded or any other assistance they can offer.

Bhils are naturally of a roving and restless disposition, shy, easily led, and excitable. They are active, skilful hunters but much addicted to drink and when intoxicated ready to quarrel and to commit raids. In the past they were treated like wild animals and ruthlessly killed by the Mahrattas and others whenever they were encountered beyond their own fastnesses, but since the intervention of the Government of India about the year 1824 to restore order in the Bhil country and the establishment of the Mewar Bhil corps they have been treated with kindness and have gradually settled down, and many are now peaceful agriculturists. The tribes who live in the wilder and more inaccessible parts of the country never lie but their brethren who have come into contact with the civilisation of the towns and larger villages soon lose this ancient virtue. The Bhils have the greatest confidence and respect for the Sirkar (British Government) and an order given by a British officer is usually faithfully obeyed and a promise implicitly trusted.

238. *Bishnois*.—The Bishnois were originally a religious sect but they are said now not to admit converts and to have become a distinct caste. They have all returned their caste as Bishnoi and in Marwar and Bikaner, their chief home, they are certainly regarded as a separate caste. They were formerly Jats and their name is derived from the twenty-nine (Bis-nau) articles of faith prescribed by their founder Jhambhaji a Punwar Rajput who was born in the village of Pipasar in Marwar about the year A. D. 1451. He died at about the age of 64 and was buried at the village of Makam in Bikaner not far from the sandhill named Samrathal on which he resided for many years. Jhambhaji led the life of an ascetic and many miracles are attributed to him. The story regarding the origin of the sect of Bishnois is that during a year of severe famine a number of Jats arrived at the sandhill on which Jhambhaji had his abode. Jhambhaji said he would provide them with food and keep them if they would bind themselves to follow his 29 precepts. They consented and took the name of Bishnoi. The twenty-nine precepts are:—

For thirty days after child birth and five days after menses a woman must not cook food. Bathe in the morning. Commit not adultery. Be content. Be abstemious and pure. Strain your drinking water. Be careful of your speech. Examine your fuel in case any living creature be burnt with it. Show pity to living creatures. Keep duty present to your mind, as the teacher bade. Do not steal. Do not speak evil of others. Do not tell lies. Do not quarrel. Avoid opium, bhang, and blue clothing. Abstain from spirits and flesh. See that your goats are kept alive (not sold to Musalmans who will kill them for food). Do not castrate your bullocks. Keep a fast

on the day before the new moon. Do not cut green trees. Sacrifice with fire. Say prayers. Meditate. Perform worship and attain heaven. Baptise your children if you would be called a true Bishnoi.

The translation of the 29 maxims given above is taken from Mr. Wilson's Sirsa Settlement Report except that the meaning of the Marwari words *bail tani na baho*, given in Mr. Wilson's work as, 'Do not plough with bullocks' has been altered to 'Do not castrate your bullocks' which I am informed is the correct translation. The Bishnois keep many bullocks and use them for ploughing. They are excellent cultivators and also keep large herds of camels.

They only marry among themselves, that is, a Bishnoi will only marry a Bishnoi, and have the same clans or exogamous groups as the Jats. Some of the clans are :—

Kaswan	Godara	Khileri	Dahukiya	Bola
Dahra	Gora	Punia	Jani	Kapasia
Banjar	Panwar	Bhadu	Lola	Khandal
Bidar	Khor	Sahu	Thori	Janode

Both infant and adult marriage is practised. Widows are allowed to contract *natra*. They may marry their deceased husband's younger brother but are not obliged to do so. The husband gives the widow a new suit of clothes and white lac bracelets and takes her home on a Saturday night after dining at her parents' house and paying the Rit money.

Mr. Ibbetson writes of them—"they abstain entirely from animal food, and have a peculiarly strong regard for animal life, refusing as a rule to accompany a shooting party; they look upon tobacco as unclean in all its forms; they bury their dead at full length, usually at the threshold of the house itself or in the adjoining cattle shed, or in a sitting posture like the Hindu Sanyasis; they shave off the *choti* or scalp-lock; and they usually clothe themselves in wool as being at all times pure. They are more particular about ceremonial purity than even the strictest Hindu; and there is a saying that if a Bishnoi's food is first on a string of 20 camels and a man of another caste touch the last camel, the former will throw away his meal. In their marriage ceremonies they mingle Mahomedan with Hindu forms, verses of the Koran being read as well as passages of the Shastras, and the *phera* or circumambulation of the fire being apparently omitted. This intermixture is said to be due to the injunctions of one of the kings of Delhi to the founder of the sect." With respect to their regard for animal life they not only will not themselves kill any living creature but they do their utmost to prevent others from doing so. Their villages are generally swarming with antelope, peacocks, pigeons, and other birds which they will not let any one shoot. They have a special class of priests of their own community called Thapans. They do not perform *sraddh*. Twice a year in Ashoj and Phagan a festival which the Bishnois attend is held at the village Makam in Bikaner where Jhambhaji was buried. They make burnt offerings of barley, til, sugar, and ghi on the sandhill on which he lived for many years and give presents to the attendants of the temple. Should any one have killed an animal, or have allowed an animal to be killed when he might have prevented

it, or sold a cow or a goat to a Musalman, he is fined and the fine is handed over for the purposes of the temple.

239. *Brahman*.—Of the numerous large divisions of the Brahmans, the Pushkarnas, who are seldom met with outside Rajputana, have been selected for inclusion in this short narrative of the chief castes. I had intended to include the Pirohit and Palliwal Brahmans also but the information I have obtained is confusing and uncertain and the time at my disposal is too short to admit of my making further enquiries regarding these two sections who are of considerable local importance in the large States of Jaipur and Marwar.

Pushkarna.—The Pushkarnas are a section of the Gujar Brahmans. Colonel Tod writes “it is said that they were Beldars, and excavated the sacred lake of Pushkar or Poker for which act they obtained the favour of the deity, and the grade of Brahmans, with the title of Pokarna. Their chief object of emblematic worship *the kodala*, a kind of pick-axe used in digging, seems to favour this tradition.” The Pushkarnas themselves, however, state that their ancestors used to live in Sind from whence they first came to Srimal—now called Bhinmal in Marwar—to take part in a *yaga* ceremony which Gautam Rishi—in whose house the Goddess Lakshmi had become incarnate—had determined to perform, and to which he had invited Brahmans from all parts of the country. At the ceremony it was proposed to place the *tilak* first of all on the forehead of Gautam Rishi. The Brahmans from Sind objected to this and were consequently cursed by the adherents of Gautam. They departed to their own home and prayed to the Sea to assist them. The Sea moved by their prayers sent a female demon called Sarka to help them to avenge themselves. This demon used to go to Srimal and carry off from the midst of the marriage parties the brides of the Srimal Brahmans. Subsequently the Sindi and Srimali Brahmans became reconciled, the curse on the Sindi Brahmans was removed and they were accorded the title of Pushkarna in recognition of the support (*Pushti*) they gave to religion. Many of them came and settled at Pushkar, and they are found now chiefly in the States of the Western Division. Their principal occupation is agriculture but some are employed in the service of the States and a few are traders. They are fine, tall, athletic men usually bearded. They are strict vegetarians and do not touch liquor. The caste is endogamous and is divided into a large number of exogamous divisions some of which are :—

Pirohit	Derasuri	Churba
Byas	Chhanguni	Kalla
Kenlia	Gundheri	Joshi
Bisa	Busu	Bohra
Acharaj	Ojha	

The usual prohibited degrees of relationship on the paternal and maternal side are observed. The girls are ordinarily married between the ages of 10 to 12 and boys between 14 to 15. A man may marry a second wife only if his first wife is barren. On the death of his wife he may marry her younger sister. Neither divorce nor widow marriage is permitted. Polyandry is not practised.

A peculiar custom among the Pushkarnas is that all the marriages in a village or town usually take place on one and the same day in the year. They are mostly Vaishnavas by religion, but some worship Shiva and Sakti. They burn their dead and throw the ashes into the Ganges or other sacred stream.

Sraddh is performed for deceased ancestors and relatives.

240. *Chamar*.—The Chamars, called Bolas in some districts, are tanners and leather workers. They are also cultivators and are widely employed as field labourers. They claim a Brahmanical origin. The tradition is that many years ago several brothers—some accounts give their number to have been four and others seven—who were Brahmans were cooking their food when a calf happened to come and die close to the spot where the food was being prepared. After some discussion the youngest brother offered to remove the carcase. When he had done this he was outcasted by the other brothers and given the name of Chamar. They smoke with Raigars and Bhambhis but only marry in their own caste. In Kishangarh they are said to admit into the caste members of higher castes but this does not appear to be the usual practice. They have a number of sub-divisions some of which are:—

Jatia, Chandar, Bora, Sukaria, Mowanpuria, Singaria, Kansotia, Damaria, etc.

Both infant and adult marriage are practised but the latter is the more general custom. Marriage is regulated by the usual formula for reckoning prohibited degrees. Their own *got* and the *gots* of their mother and grandmother are excluded. The form of marriage is by *pheras*. Polygamy is permitted when there is no issue with the consent of the first wife. Widows may re-marry and usually do so with the deceased husband's younger brother. Divorce is permitted. If the divorced wife marries again compensation is usually paid to the former husband. They venerate the Ganges and worship Sitla and Ramdeoiji. Gurras are the priests who officiate at their marriage and death ceremonies.

241. *Charan*.—The Charans are considered a sacred and very ancient race and are mentioned in the Ramayan and Mahabharat. They are the poets or bards of the Rajputs and although little known in Hindustan are numerous in Rajputana, Gujarat and Kathiawar. A few are also to be found in Central India. They claim a divine origin and are always treated with the greatest respect by Rajputs. One account of their origin is that Mahadeo created out of the perspiration on his forehead a man to graze his bull. This man instead of attending properly to the bull wandered about seeking fruits for himself in the forest. Mahadeo therefore created from the same source a second man who performed his duties of grazing the bull satisfactorily. The name given to the first man was Bhatak subsequently contracted into Bhat from *bhatkana* to wander about. The second was called Charan from *charna* to graze. They are said to have migrated with the Rajputs when the latter left their home in Hindustan after the Mahomedan invasions. They worship Devi who is believed to have assumed the form of a Charan woman and in honour of her they usually wear a black woollen thread round their neck which they call the thread of Mataji. They follow generally the manners

and customs of Rajputs differing only in respect of their laws of inheritance which with them require an equal partition of property among all the sons. Their land is generally divided into so many shares that the phrase '*charania bunt*' has come to be used to express innumerable divisions of a share. Their chief power is derived from the superstition that it is certain ruin to shed their blood, or that of any of their family, or to cause it to be shed. They use this superstition to enforce the payment of debts to themselves or to those for whom they have stood security, by threatening to wound themselves if the debt is not paid. They are considered very trustworthy and they frequently act as guards to travellers and become security for merchants. The bond of a Charan is often preferred to that of a wealthy banker. Besides being the bards of the Rajput chiefs, they have frequently helped them and their families in times of distress and the histories of the Marwar and Jaisalmer ruling families record more than one instance of their having saved the heirs to the *gaddi* from destruction. They are credited with being very outspoken and the fear of being handed down in verse to future generations as cruel or unjust is said to have often deterred chiefs from a course of injustice. They hold a high social position, are often styled Barat, and many enjoy large holdings free of rent. They receive *tazim* from the chiefs and when, at a social gathering, the *kasumbha* or bowl of liquid opium is handed round, a Charan, if present, is always the first to receive it from the Chief. Charan women are also much respected and some are believed to possess the power to bring woe upon any person on whom their curse may fall. They are divided into three large endogamous groups. (i) Maru, (ii) Kachela, (iii) Tiwaria. The first two are named after their residence: the Marus from Marwar, and the Kachelas from Kutch. The Tiwaris are named after the section of the Srimali Brahmans from whom they are sprung.

The *Maru Charans* occupy the first position. They are the poets and chroniclers of the deeds of the Rajput chiefs and receive special distinction at Darbars. They hold large lands under *udak* or rent-free tenure. They are said to be divided into 120 exogamous sub-divisions the chief of which are :—

Ahsur	Bansur	Chanda	Dhudu
Ada	Basi	Dadwaria	Gunga
Ashia	Bithu	Debal	Hasania
Jagat	Lalus	Ratnu	Soda
Juwar	Mikas	Roharia	Surtavia
Kavia	Mahru	Raid	Suguni
Kesaria	Mohangu	Shandu	Taparia
		Shandayach	
Kharia	Pingul	Sheekar	Tungal
			Ujal

Among these septs are some which are styled the *Pol-pats* (poets of the door) of the different Rajput ruling races, and these enjoy special privileges and rights at marriage and birth ceremonies. The Sodas are the *Pol-pats* of the Maharanas of Mewar. The Rohariyas are the *Pol-pats* of the Rathores

of Marwar, Bikaner, and Kishangarh and of the Kachwahas of Jaipur. The Adas are the *Pol-pats* of the Deora sept of the Chohan clan at Sirohi; and the Ratnus are the *Pol-pats* of the Bhattis of Jaisalmer.

Besides their own sept, Maru Charans may not marry into the sept of their mother. Some of the septs are sub-divided, as for instance, the Shandu sept has two eponymous sections—the Ramawat Shandu and the Malawat Shandu. A man of another sept than the Shandu whose mother happens to be a Ramawat Shandu might marry a woman of the Malawat section. The Maru women observe *parda* and widow re-marriage is not permitted.

The Kachela Charans are traders. They are shrewd merchants and lighter dues are as a rule levied from them than from others. They are considered inferior by the Marus who will not eat from the same dish with them. Their women are said not to keep *parda*, and they permit *natra* but no *natra* fee (*kagdi*) is paid to the State. They have $6\frac{1}{2}$ main exogamous sections Nara, Chorada, Chana, Avasura, Maru, Bhati and Tumbel. The last is counted as a half division. Although a person of any one of these sections may marry a person belonging to any of the other sections, as a rule, Naras marry with Avasuras, Choradas with Marus and Chanas with Bhaties. Tumbels marry with any of the six sections. Each section is sub-divided into a number of *gots*. Among the Kachelas marriage in the mother's *got* is allowed and they have a saying *Man men ki dhi—khichdi men ghi* which signifies that just as *ghi* improves *khichdi*, (i.e., boiled rice and dal) so does the maternal uncle's daughter suit in marriage.

The origin of the name Tumbel is derived from Tumba, a gourd. The story is that a husband promised his wife on their wedding day that if he disobeyed her she might leave him. He did so whereupon the wife who was an incarnation of Devi left him. She happened at the time to be about to give birth to a child. She therefore dissected herself and placed the child in a gourd which she left floating on a river. The child was found and taken out of the gourd and his descendants received the name of Tumbel. Kachela women wear black woollen clothes and believe that if they curse a person evil will befall him. Some keep a piece of a Nim tree twig (*datun*) in their mouth until after the sun has risen for a couple of hours to counteract the evil effect of anything they may have said.

The following are some of the sub-divisions of their main sections:—

Nara—

Gelava	Dera	Panchala
Nandhu	Nada	Nadiya
Diba	Devasura	Baba, etc

Chorada—

Kanta	Luna	Virama
Vikala	Sala	Hara
Kevala	Sobha	Rora, etc

Chana—

Alaga	Ranagiya
Saba	Ahiya
Moka	Varasada, etc

Maru—

Ladava, etc

Bhavi—

Baduva, etc

Tumbel.—

Singhadu	Kadua	Vacha
Osara	Champa	Nagasi
Mindariya	Ida	Valasi, etc

The Tiwaria Charans were originally Srimali Brahmans who were pressed to become Charans by Raja Kanad Deo of Jalore who assigned to them 28 villages. They fought bravely for Kanad Deo against Ala-ud-din but were defeated and had their 28 villages taken away from them by the Emperor. Subsequently when Raja Udai Singh tried to oppress the Charans of Jodhpur they took cause with their nominal brethren and were recognised by them and had the Mataji thread placed round their necks. They do not eat out of the same dish with Marus or Kachelas.

Some of their exogamous sub-divisions are :—

Bhada	Sura	Detha
Kokara	Sandu	Kaviya
Vana	Devala	

242. *Gujar*.—Some authorities trace the Gujars to one of the Eastern Tartar tribes which entered India about a century before the Christian Era. The Gujars themselves usually claim to be descended from Rajputs. They are chiefly cattle dealers and breeders but many, especially in Alwar and Bharatpur, are agriculturists. They are a fine stalwart race very similar to the *Jats* with whom they can eat and drink although they occupy a slightly inferior social position. In the Eastern Rajputana States they are the Dhabais or foster brethren of the ruling chiefs and of many of the Rajput Thakurs. They are not well spoken of in the country proverbs, probably because of the reputation for cattle lifting which they bear in some parts of Rajputana and in the Punjab :—

“The dog and the cat two : the Rangar and Gujar two : when these four are not present one can sleep in security.” They are also considered to be fickle and unstable. “A dog, a monkey, and a Gujar change their minds at every step.” In many parts of the country they prefer to live just outside a town or in a not very populated part of the country. “*Gujar jahan ujar*,” i. e., a Gujar is to be found where there is waste land. They worship Deoji, Devi, Sitla, and Bhairon. Marriage is either infant or adult. The usual form of Hindu ceremonial is observed. *Natra* is allowed but if the widow does not marry her deceased husband’s brother the latter is entitled to compensation from the new husband. It is reported that among the Gujars the widow can marry her deceased husband’s elder brother which is very unusual among the widow marrying castes. Polygamy is permitted and divorce is obtained by making an announcement before caste members.

Sraddh is always performed on the Diwali festival. There are two main endogamous divisions, Laur and Khari, and of these the Laur is con-

sidered socially the superior. Each of these two divisions is divided into a large number of exogamous sections. Some of which are given below:—

Laur—

Kasana	Bagadwal	Katana
Chechi	Badana	Mokar
Chaur	Dhakar	Mutan
Chandela	Koli	Tanwar

Khari—

Bagdi	Gotelia	Mainia
Barchania	Hadot	Moli
Dagur	Katheria	Paltu
Dhurera	Locharwal	Rawat
Sua	Sohela	Tarada

243. *Jat*.—Both Colonel Tod and General Cunningham consider the Jats to be of Indo-Scythian Stock. Colonel Tod identifies the Jats with the Getae of ancient history and is of the opinion that it may be assumed that they migrated from Central Asia to India about the time of Cyrus. The date of their settlement in Rajputana is uncertain but they had risen to power in the 5th century of the Christian Era. The Jats themselves claim to be sprung from the matted hair (*jata*) of Siva. They far outnumber the Rajputs and are the most numerous agricultural class in Rajputana. They possess fine physique, a sturdy independence of character, and are patient laborious workers. *Jat jahan* that is a common saying which signifies that a village inhabited by Jats is always likely to be in a prosperous condition. Their women and children work with them in the fields, and their natural aptitude for agriculture is illustrated in the saying—"The Jat's son when as big as the catch of a Persian-wheel has a plough-handle for a plaything." He is held by the other village folk in some fear: "Do not provoke a Jat in a jungle," and again "a Jat like a wound is better bound." The Jat women are held in esteem—"a Persian-wheel bucket and spout, and a Jat woman are never superfluous, the one fertilises the fields the other populates the village." Socially, they stand at the head of the widow-marrying castes. The scale of social precedence is to a great extent regulated by the rules of Hindu religion, and, owing to the influence of these rules, they come below Banias to whom they are far superior in manliness and vigour. In Bharatpur and Dholpur where they are numerically and politically important, owing to the Ruling Chiefs being of this caste, some of their sections are regarded socially as of the same position as the Rajput clans which are found in those States. Bharatpur Jats claim descent from Bal Chand whose ancestor Sindpal (Yadu), a descendant of Krishna, was the founder of the Karauli family. Bal Chand on one of his marauding expeditions seized a Jat and his wife and carried them off to his fort at Sinsini. Bal Chand had no children by his own wife but had two sons Bijje and Sijje by the Jat woman and from these sons the chief clan of the Bharatpur Jats known as the Sinsinwar Jats is sprung. Besides the Sinsinwar, the other large exogamous clans in Bharatpur are Khuntela, Saboria, Chahar, Soraj, Sikarwar, Nirvia, Bhagor, Punia, Chinchinwal, Titerwal. In Alwar some of the principal clans are Nirwal, Kawalia, Kadalia, Simrola, Kasanwal, Sadawat.

In Marwar, Jaipur and Bikaner they are Godara, Saran, Siyaga, Puni, Daterwal, Thori, Guru, Soda, Kalirana, etc., etc. In Bikaner the placing of the *tika* on the forehead of a new chief is performed by one of the headmen of the Godara clan. They are Vaishnavas, and Brahmans officiate at their ceremonials.

Besides *Lakshmani* they worship Chamariya and Sitla. The Jats of Ajmer, Kishangarh, and Marwar also reverence Tejaji in whose memory a large fair is held annually at Parbatsar in Marwar. The story regarding Teja is as follows :—He belonged to the village of Karnal in Nagore. Some cattle belonging to the Gujars of Paner in Kishangarh having been stolen by the Mers the assistance of Teja was invited. Teja pursued the Mers and recovered the cattle, but he fell wounded in the fight and was afterwards bitten on the tongue by a snake. He died from the effects of the snake bite at Sarsara and his widow committed *sati*. At first the fair in his memory was held at Sarsara but was subsequently changed to Parbatsar on the Hakim of that place declaring that Teja had appeared to him in a dream and had expressed the wish that in future he should be worshipped at Parbatsar only. The Jats are said to believe that if a man bitten by a snake ties a cord round his right foot and repeats the word Tejaji he will recover. Many Jats wear round their neck a silver charm of Tejaji on horseback with his sword drawn and a snake in the act of biting him on the tongue. The ordinary Hindu form of marriage, the handing over of the bride, the *havan* (offerings to the fire,) etc., is observed. Brahmans officiate. Infant as well as adult marriage is practised. The law of exogamy is in force and marriage is not permitted within the usual prohibited degrees of relationship. Polygamy is allowed but a man may only marry his wife's sister on the death of his first wife. A widow may re-marry by the form styled *natra* or *dhareja*. She may marry her deceased husband's younger brother but is not obliged to do so. Among the Sinsinwar, Khuntela, Saboria, and Chahar clans a widow may not marry her deceased husband's younger brother. Divorce is permitted : an announcement in presence of the caste members is sufficient. The dead are burned and the ashes thrown into a river.

244. *Khanzada*.—The Khanzadas were formerly the rulers of Mewat and claim descent from the Jadon Rajput Chief Tahan Pal. When Mahomed Ghorî captured Tahangarh in the Karauli State in A.D. 1196 many of the Jadon families dispersed. A descendant of Tahan Pal named Insaraj acquired Sarhata near Tijara in the Alwar State. Insaraj had five sons of whom the eldest Lakhan Pal was the founder of the Khanzadas, while the other four sons are said to have been the progenitors of the Jadon clans of the Meos. Lakhan Pal had two sons Sambhar Pal and Sopar Pal both of whom became Mahomedans during the reign of the Emperor Firoz Shah Tughlak. The former took the name of Bahadur Khan, but is better known as Bahadur Nahar from the title bestowed on him by the Emperor in recognition of his prowess in killing a tiger single-handed, and held Sarhata ; while the latter took the name of Chhaju Khan and obtained Jhirka. From these two brothers the different families of the Khanzadas claim descent. The brothers appear to have embraced the Musalman religion partly to save their lives and partly to regain their estates of Sarhata and Jhirka which had been annexed by Firoz Shah.

General Cunningham quotes passages from the early Mahomedan historians which support the view that the term Khanzada was not, as some writers suggest, used contemptuously to express the offspring of a slave, but denotes their noble descent. Among the passages quoted is one taken from the memoirs of the Emperor Baba who, writing of Hasan Khan, one of his opponents at the battle of Khanwa, says that he (Hasan Khan) 'had received the Government of Mewat from his ancestors who had governed it in uninterrupted succession for nearly 200 years.' Mewat was permanently annexed to the empire of Delhi in the time of Akbar and since then the Khanzadas have gradually declined in numbers and in importance. They are socially far superior to the Meos whom, now-a-days, they resemble more closely than the Rajputs, but they are no longer considered to be among the aristocracy. They retain some traces of their old Hindu customs. Brahmans take part in the marriage contracts and they observe some Hindu customs in their marriage ceremonies. They are more orthodox Musalmans than the Meos as they attend prayers at the mosques and veil their women. They do not keep Hindu festivals nor pay reverence to Hindu shrines.

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Mr. O'Dwyer remarks 'they are now in a very depressed state, lazy cultivators, quarrelsome, and querulous; in fact they combine the apathy of the Rajput with the Meo's litigiousness and disregard of truth. Their villages are badly cultivated as they are averse to labour themselves and do not get any aid from their women.'

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page 22.

245. *Khati*.—Khati is the common name for a carpenter in Rajputana and appears to be derived from *kath* wood. The Khati is identical with the Barhai of the United Provinces, and the Tarkhan of the Punjab. In some districts he is known as Suthar but local distinctions are often attached to the terms Khati and Suthar which are based on the particular kind of articles made or mended by these groups, and, where these exist, Khatis and Suthars do not intermarry. The Khatis claim descent from Viswakarma the celestial architect and artificer, and are true village menials mending carts and all agricultural implements. Many are also agriculturists. In Marwar some work as blacksmiths and are called Khati-Lohars but their social position is higher than that of the Lohars. They have many eponymous and territorial exogamous sub-divisions some of which are Bamania, Jhakra, Purbia, Mewara, Dhaman, Chabra, Lodia, Asan, Rajputra, Jola, Gopal, Kejal, Motar, etc.

Their religion is that of the average Hindu and they also worship Viswakarma. Brahmans officiate at their ceremonies. Infant as well as adult marriage is practised: the usual Hindu form is observed. *Natra* is permitted. The widow usually marries her deceased husband's younger brother but is not bound to do so. Divorce is effected by an announcement before the caste members. Polygamy is allowed.

246. *Kumhar*.—The Kumhar is the potter and brick burner of the country. The name appears to be derived from the Sanskrit *kumbhakara* the maker of water jars. He forms a very useful caste which supplies all the household earthenware vessels and also the pots for the Persian-wheel where that kind of well gear is used. He keeps donkeys and carries grain about within the village area, but will not carry it out of the village except on payment. His social standing is low possibly because he uses donkeys but his position in Rajputana

appears to be superior to that which he holds in the Punjab. It is considered lucky to meet a potter on the road if he happens to be on the right-hand side. 'When out early always keep a potter, an owl, a monkey, and a deer on your right-hand.' The caste is divided into a large number of exogamous sub-divisions. In Marwar there are said to be seven large endogamous divisions (1) Khater, (2) Banda, (3) Maru, (4) Jatia, (5) Purbia, (6) Mewara, (7) Moila.

The first six are Hindus and the last Musalmans. Each of these are subdivided into a number of exogamous sections some of which are given below:—

Khater—

Detwal	Kasariya	Mundel
Renwal	Mandia	Khator, etc

Banda—

Ainia	Godela	Jodhpura
Kavaria	Jadra	Kalwar, etc

Maru—

Chaandora	Tak	Nagori
Gola	Dadarwal	Soukila, etc

Jatia—

Ghorela	Dhundara	Bhera
Tak	Chhaparwal	Larnua, etc

Purbia—

Baretia	Mathania	Sangarwal, etc
Lodwal	Jarwal	

Mewara—

Detwal	Tak	Mundel
Renwal	Kathor	Mandia

i. e., the same names as the Kather Kumhars.

Moila—

Mena	Kandia	Jheria
Karia	Lola	Husena, etc

The Khater is considered the most superior section among the Kumhars. Its members engage in agriculture only and keep bullocks instead of donkeys. The Bandas are potters. The Marus are potters and lime burners but are said to employ Bhangis to light the fire in their furnaces as they object to do this themselves. The Jatias make ropes from the hair of goats and sheep and carry grain and grass. The Purbias are cultivators, they also sell grass and wood and make earthen toys. The Mewaras make mill-stones and work as masons. The Moilas are said to have come from Sind. They are cultivators and potters.

The Kumhars are of various creeds and worship Vishnu, Siva, Sakti, etc. They observe the usual Hindu form of marriage. Brahmans officiate. Among the Bandas and Purbias the custom of keeping a would-be son-in-law is observed. He is called *ghar-jawai* and has to work for his future father-in-law until he takes his bride home. *Natra* is permitted. A widow usually marries her deceased husband's younger brother but is not obliged to do so. The *Natra* fee varies according to the social *status* of the contracting parties. It is paid to the deceased husband's relatives. Divorce is obtainable.

247. *Mahajan*.—The three main castes of the Mahajan or trading classes described below are the Agarwals, Mahestris, and Oswals.

The Agarwals trace their origin to Raja Agar Sen whose capital was at Agroha in the Hissar district of the Punjab. Agar Sen is said to have had 17 sons, and, being desirous of marrying them to the 18 snake daughters of Raja Basak, another son was formed from the body of the eldest and the marriages were then celebrated. The Agarwals are divided into $17\frac{1}{2}$ clans named after these sons—the $\frac{1}{2}$ clan being formed of the descendants of the eighteenth son subsequently produced. The clans are:—

Aran	Goyal	Mital
Basal	Goyan	Mudhkal
Badal	Jaital	Nagal
Bindal	Kanchal	Singal
Dailan	Kansal	Tayal
Garg	Mangal	Tairan

They are said to have come to Rajputana after Shahab-ud-din Ghori overran Haryana and sacked Agroha. The great bulk of them are Vaishnavas but some belong to the Jain faith. Their chief occupation is trade, a few are employed in State service. Infant marriage is usually practised. Neither divorce nor widow marriage is permitted.

The Mahestris who are also traders derive their name from Mahesh or Mahadeo. The tradition is that in or about the 9th century Sujjan the son of Kharak Sen a Chohan Raja of Khandela went out hunting with 72 followers. The party disturbed some Rishis who cursed them and turned them into stone. Their wives implored Mahadeo to have mercy on them and he, moved by their tears, restored their husbands to life. The 72 followers thereupon took the name of Maheshri and are the founders of the 72 clans into which the community is divided : Some of these clans are :—

Soni	Gilra	Kacholia	Adal	Totla
Somani	Bothra	Kabra	Ajmera	Nahar
Jakhtia	Lothi.	Rathi	Chopra	Manihar, etc.

They are mostly Vaishnavas. Infant marriage is usually practised. Divorce and widow marriage are not permitted.

The Oswals are named after a former town in Marwar called Ossi or Osnagar. They are the descendants of a number of Rajputs of different clans who were converted to Jainism in or about the year A. D. 165 by a celebrated Jain priest Ratan Parbhu Suri. They are mostly traders but a few are employed in State service. Infant marriage is usually practised. Divorce and widow marriage are not permitted. There are said to be over 1,444 exogamous sub-divisions some of which are :—

Abhani	Guglia	Lunawat	Ranka
Bhandari	Hirawat	Mohonot	Sankhla
Chajer	Juniwal	Nahar	Tolawat
Daga	Khazanchi	Patwa	Targar, etc.

It is reported from Jaipur that among the sub-divisions there are some which are regarded as having a common brotherhood and marriages between members of these sections are therefore not permitted

These sub-divisions, grouped according to their supposed brotherhood, are.—

Lalwani	Parekh	Abhani	Mochi	Bothra
Kalwani	Golecha	Daftari	Chajer	Bachawat
Khabia	Chareria			
	Sawansuklia			

A Lalwani may marry a person belonging to any sub-division except his own and the Kalwani and Khabia clans. Similarly a Parekh may marry into any clan other of course than his own—except the Golecha, Chareria, and Sawansuklia.

248. *Mali*.—The Malis are agriculturists and, in the vicinity of towns, market or nursery gardeners. They used to be distinguished as Bhan-Malis and Phul-Malis according to the kind of cultivation in which they were engaged, but this distinction is now only nominal and they freely mix with one another. In Bundi and Kotah they are said to be divided into two endogamous groups Phulera and Dhimar. The Phuleras will not eat flesh or drink wine. The Dhimars drink wine and eat the same flesh as Rajputs eat. In Marwar there is a local tradition that some Rajputs who were imprisoned by Shahab-ud-din Ghorî were released through the good offices of one of the gardeners of the Emperor, by name Baba, on their promising to adopt the profession of gardening. They did so and their sub-divisions retain the names of the Rajput clans to which they belong.

The Malis worship Vishnu, Siva, and Sakti and in Marwar some reverence Ramdeo. Marriage is usually adult and the ordinary Hindu form is observed. *Natra* is permitted but the widow may not marry her deceased husband's brother. The *Natra* fee is paid to the parents of the widow. Divorce is obtainable.

249. *Meos*.—The Meos form the bulk of the population of Mewat or the hill country of Alwar, Bharatpur, and the British district of Gurgaon. They claim Rajput descent and the names of their chief clans are derived from their reputed Rajput ancestors but there appear to be grounds for believing that some of them are sprung from the same stock as the Minas. Colonel Powlett in his *Gazetteer* of Alwar writes "the similarity between the words Meo and Mina suggest that the former may be a contraction of the latter. Several of the respective clans are identical in name (Sengal, Nai, Dulot, Pundlot, Dingal, Balot); and a story told of Daria Meo and his lady-love Sisbadani Mini seems to show that they formerly intermarried. In Bulandshahr a caste called Meo-Minas is spoken of in the Settlement Report, which would seem further to connect the two. However, it is possible that apostate Rajputs and bastard sons of Rajputs founded many of the clans, as the legends tell." The Meos are divided into 12 large and 1 small clan, and 39 *gots* or smaller divisions—total 52. The names of the sections and the Rajput stock from which descent is claimed are given below :—

From the Jadon clan of Rajputs --

Dulot
Demrot
Nai
Pundlot
Chirklot.

From the Tunwar clan of Rajputs—

					Landawat
					Ratawat
					Darwal
					Balot
					Kalesa
„	„	Kachwaha	„	„	Dingal
„	„	Bargujar	„	„	Singal
„	„	Chohan	„	„	Pahat (Palakra)

The *gots* or smaller sections also claim Rajput descent. The Meos were noted for their turbulence, and during the first centuries of Mahomedan rule at Delhi they were hunted down like wild beasts and massacred without mercy. The Emperor Balban when he invaded Mewat is said to have put 100,000 of them to the sword. Since their villages have been broken up and since they have come under settled rule they have improved considerably. The clans are often at enmity with one another but are ready enough to combine against outsiders. Mr. O'Dwyer writes of them: "while the men are lazy, the women are energetic and industrious and do most of the field-work except the ploughing. They are impulsive, short-sighted, easily led especially in the wrong direction, litigious, not hospitable for Musalmans, but ruinously extravagant on certain occasions such as weddings and funerals. They want the stamina of the Jats. Prosperity turns a Meo's head, adversity makes him lose it, and as they themselves freely admit they are only good while kept well under. Their faculties are, however, sharper than those of any other tribe except perhaps the Ahirs, and this makes them keen defenders of their own interests and quick to observe and resent any injustice." They are Musalmans in name but their religion is lax and they still worship the Hindu village deities Bhumia or Khera and Hanuman. They pay great reverence to Salar Masud Ghazi who is said to have been the nephew of Mahmud of Ghazni and to have converted them. His Salar or banner is displayed in the Meo villages and worshipped. An oath on his name is one of the most binding a Meo can take. They seldom erect any mosques in their villages and their religious observances are confined for the most part to attending *Id* prayers once a year. It has been said of them that they are ready to observe the feasts of both the Musalman and Hindu religions, the fasts of neither. Lately there has been some revival of Islam among them.

Meos must marry outside their own clan, but they often marry or form connections with women of other castes. The offspring of such connections are admitted into the caste. Marriage is usually adult. Brahman Purohits take part in the formalities preceding a marriage, but the actual ceremony is performed by the Kazi. Widow marriage is permitted but only the *nikah* ceremony is performed by the Kazi. Divorce is obtainable. Meos are often called by

Hindu names ending in Singh, and drink spirits freely. The men wear the *dhoti* and *kamri* and not *pyjamas*, and often decorate themselves with ornaments. The women dress like Hindu women. They seldom wear ornaments, but tattoo their bodies—a custom not approved generally by Musalmans.

250. *Mina*.—The Minas are the aboriginal inhabitants and were formerly the rulers of a great portion of the present Jaipur State. Amber, the hill fastness of the then powerful clan of Susawat Minas, was captured by Moidal Rao, the grandson of Dhola Rai, the founder of the Jaipur State, and remained the chief town until the present capital was built by Maharaja Siwai Jai Singh in A. D. 1728. In Jaipur the Minas hold a good social position. They are the trusted guards of the Palace and Treasury and it used to be the custom for one of the tribes to place the *tika* on the forehead of the chief on his accession to the *gaddi*. Colonel Tod states that there are 32 distinct clans of which only one, the Osara, consists of *asli* or unmixed stock. There are now very few members of this clan. The other clans consist of Minas of mixed blood who boast of Rajput parentage. Mr. Ibbetson remarks that their claim to Rajput descent is probably well-founded, though they are said to spring from an illegitimate son of a Rajput, and in woman's slang one woman is said to "give Mina" (*Mina dena*) to another when she accuses her of illicit intercourse. More recently they have become divided in the Jaipur, Alwar, and Karauli States into two main classes, the *Zamindari* or agricultural, and the *Chowkidari* or watchmen. The former are good cultivators and are steady and well-behaved.

Colonel Powlett states that "the *Chowkidari* Minas though of the same tribe as the other class are distinct from it. They consider themselves soldiers by profession, and so somewhat superior to their agricultural brethren, from whom they take but do not give girls in marriage. Many of the *Chowkidari* Minas take to agriculture and, I believe, thereby lose caste to some extent. These *Chowkidari* Minas are the famous marauders. They travel in bands, headed by a chosen leader, as far south as Hyderabad in the Deccan, where they commit daring robberies; and they are the principal class which the Thagi and Dakaiti Department has to act against. In their own villages they are often charitable; and as successful plunder has made some rich, they benefit greatly the poor of their neighbourhood, and are consequently popular. But those who have not the enterprise for distant expeditions, but steal and rob near their own homes, are numerous and are felt to be a great pest. Some villages pay them high as *chowkidars* to refrain from plundering and to protect the village from others. So notorious are they as robbers that the late Chief of Alwar, Banni Singh, afraid lest they should corrupt their agricultural brethren and desirous of keeping them apart, forbade their marrying or even smoking or associating with members of the well-conducted class." He adds that he is not sure that there is any hard and fast rule between the two classes as Maharaja Banni Singh's attempts to keep the two apart were not very successful. It appears, however, that since he wrote, the distinction between these classes has become more marked for it is reported from Jaipur, Alwar, and Karauli that the two do not now intermarry. The Agricultural Minas, moreover, owing doubtless to their more prosperous circumstances, are at the present day considered superior to the *Chowkidari* Minas. The portion of the States of Mewar, Jaipur, and Bundi known as the

Kerar is inhabited by the Parihar Minas—a fine athletic race with a strong partiality for marauding—who claim descent from Shoma one of the sons of Raja Nahar Rao of Mundor who married a Mina woman and settled in the Kerar. They eat all kinds of flesh except that of a cow or a wild boar. In Marwar the Minas who live in the north-eastern districts are superior to those in the southern districts of Godwar and Jalor who are known as Dhedia Minas and who, although they are Hindus, eat the flesh of cows. The two classes have each numerous sub-divisions and do not intermarry.

The Minas have a large number of exogamous clans some of which are :—

Osara, Susawat, Jeb, Singol, Dulot, Nai, Pandlot, Dingal, Balot, Sira, Jarwal, Bagri, Parehar, etc., etc.

They worship Sakti, Jiwan Mata, Devi, and Bhairon. Like Gujars, they perform *sraddh* on the Diwali festival. Marriage is usually adult. Brahmans (Gurras) attend the marriage ceremonies. The usual Hindu form is observed. *Natra* is permitted with the younger brother of the deceased husband or with any other man so long as he does not belong to the same clan as the woman. Divorce is obtainable.

251. *Nai*.—The Nai is the barber of the country and, when a Musalman, is called Hajjam: but his occupation is not confined to shaving and he plays an important part in many social matters. He is the bearer of messages from one village to another; he is generally the agency through which betrothals are brought about among the lower classes; and at marriage feasts he plays, next to the Brahman, the most important part. His presence is considered lucky and there is a saying “Traveller consider it a lucky omen if you meet a barber with a mirror in his hand.” In the country he is usually the leech and his wife the village midwife. He has a reputation for being very cunning “the Nai among men, the crow among birds, and the frog among animals who live in the water, are the most astute.” There are said to be two main endogamous divisions (i) Jangra, (ii) Purbia. Nearly all the Nais belong to the first division which is sub-divided into many exogamous groups some of which are :—Ameria, Dharwal, Bhatti, Chohan, Chandela, Jailwar, Punwar, Rathore, Solanki, etc., etc. As a caste they appear to hold a higher position in Rajputana than in the Punjab and other parts of India. The low castes have their own Nais. Nais worship Sakti, Mataji and Hanuman. They also reverence Ramdeoji and Sen-Bhagat a saint of their own caste. *Natra* is permitted. The widow may marry her deceased husband’s younger brother but is not obliged to do so. Divorce is obtained.

252. *Rajputs*.—The Rajputs form the fighting, landowning, and ruling caste of the province, and are believed to be the modern representatives of the Kshatriyas of ancient tradition. Tod traces their descent from the Indo-Scythian races but the results of the very elaborate and complete anthropometrical measurements recently carried out under the instructions of the Census Commissioner show this theory to be inaccurate and that whatever their descent may be, it is not Scythian. Apparently they are among the purest representatives of the Indo-Aryan type. A full account of the romantic and splendid histories of

their chief clans, a list of which will be found in subsidiary Table VI affixed to this chapter, is given in Tod's Rajasthan and the following remarks are confined to a brief description of their strength and distribution in Rajputana, their chief characteristics, and social customs. The most numerous of the clans is the Rathore which predominates throughout the Western Division and in the Kishangarh State of the Eastern Division. The number returned as belonging to this clan is 122,160. Next in point of numbers comes the Kachwaha clan which is very strong in Jaipur and strong in Alwar; the total of this clan according to the census Schedules is 100,186. The Sisodia clan to which the ruling chiefs of Mewar, Banswara, Partabgarh and Dungarpur belong is most powerful in the Southern Division. It has been returned by 51,366 persons. The Chohan clan, which counts Pirthi Raj among its many famous chiefs, is now most influential in Bundi and Kotah where the Hara sub-division has long been dominant, and in Sirohi which is ruled over by a member of the Deora sept. The chieftains of Nimrana in Alwar and Kusalgarh in Banswara are also Chohans: the former claims to be a descendant of Pirthi Raj. The Chief of Karauli belongs to the Jadon branch, and the chief of Jaisalmer to the Bhatti branch of the Chandrabansi or Lunar Race. The clans of Pramaras or Punwars the Parihars and the Solankis, all of high descent and historic celebrity, have lost most of their ancient dominions and have dwindled in number. The Rajputs are fine brave men and retain the feudal instinct strongly developed. Pride of blood is their chief characteristic and they are most punctilious on all points of etiquette. The tradition of common ancestry permits a poor Rajput yeoman to consider himself as well born as any powerful landowner of his clan, and superior to any high official of the professional classes. No race in India can boast of finer feats of arms or brighter deeds of chivalry, but they are inclined to live too much on their past traditions. They consider any occupation other than that of arms or government derogatory to their dignity and, consequently, during the long period of peace which has followed on the overthrow of the Mahrattas and the establishment of the British power, they have been content to stay idle at home instead of taking up any of the other professions in which they might have come to the front. Those who are not Zamindars have therefore rather dropped behind in the modern struggle for existence. As cultivators they are lazy and indifferent, and they prefer pastoral to agricultural pursuits. Looking upon all manual labour as humiliating none but the poorest class of Rajput will himself follow the plough.

The entire tribe forms one large endogamous group with no minor endogamous circles inside it. Within the limits of Rajputana at any rate, Rajputs form a vast body of kindred and any Rajput can marry any Rajput woman who does not belong to his own clan. Hypergamy to a limited extent runs through the whole community and seems as a rule to be associated with the idea of present or past sovereignty or dominion over land—thus a Ruling chief though he will take wives will not give his daughter to any one below a certain princely rank; and, following the same principle, a large land owner, being a chief in a minor way, will not give his daughter to a landless man.

A poor man, therefore, unless he manages to improve his worldly prospects, has little chance of making a good marriage. Marriage used to be infant but now, thanks to the successful efforts of the Walterkrit Rajputra Hitkarni Sabha, it is usually postponed until the bridegroom is 18 and the bride 14 years of age. Where infant marriage has taken place the bride remains with her parents until she has arrived at maturity. The following is an account of the marriage ceremonies observed by the Rajputs:—

The betrothal is contracted generally by the parents of the bride and bridegroom through a Charan or Bhat. When it has been verbally agreed to, the father of the girl sends to the bridegroom a *tika* consisting of clothes, cocoanuts and, in the case of wealthy persons, of gifts of money, horses, and even sometimes an elephant. In olden days the money spent on the *tika* was often very large but this practice has, through the operation of the rules of the Sabha already mentioned, to a great extent been abolished and the expenses connected with the *tika* are regulated by the income of the girl's father. On the arrival of the *tika* party the father of the bridegroom collects his friends and relatives and distributes to all present opium and raw sugar. The Brahman, usually the purohit or family priest of the bride's house who accompanies the party bringing the *tika*, then marks the *tilak* on the forehead of the bridegroom and places the gifts in his hands. The father of the bridegroom entertains the party, gives them gifts and sends them back.

After the time and date of the marriage ceremonies have been settled they are written down by the *Jotshi* on a piece of paper called the *lagan* and this paper is sent to the father of the bridegroom. A few days before the marriage the ceremony of applying oil to the bridegroom *tel charhana* is performed. After this the collecting of the *neota* or wedding presents from relatives and retainers takes place. Next comes the ceremony of forming the marriage procession. On the day fixed for the marriage, if the distance between the villages is not too great, the bridegroom richly dressed sets out on horseback (an elephant or camel are sometimes used) accompanied by his friends and relatives and proceeded by musicians and dancing girls. The party is met at a short distance from the bride's village by the members of the bride's family and escorted to the halting place where it is arranged they will stay during their visit. After the arrival of the *barat* at the bride's village the ceremony of *tel charhana* is performed on the bride by one of her female relatives who must not, however, be a widow. A little before the auspicious hour fixed for the wedding, the bride's relatives go to the halting-place and conduct the bridegroom to the door of the bride's house where the bridegroom strikes or touches the welcoming decoration of the *toran* with his hand or sword, or with a garlanded twig of a *kaner* tree, as the case may be. He then goes into the house and sits in front of the Kul-devi where the bride joins him and seats herself on his right-hand side. The Brahman, after reciting certain *mantras*, gives some water to the bride's father who pours it into the bridegroom's palm which act constitutes the *Kanya-dan* the giving of the bride as a gift to the husband. The Brahman then takes the bride's hand and gives it to the bridegroom telling him to clasp it. The girl's hand is placed under the bridegroom's hand and the two hands are tied together

Kanya-dan.

Hath-Jeva or Pani Pida
nam.

Gath Jora.

with a piece of thread usually of red and yellow colour. After worshipping the Kul-devi the couple come hand-in-hand to the *chouri* where the *hom* (sacred fire) is burning and sit down, the bride on the right of the bridegroom, with their faces turned towards the East.

Phera.

After a little they get up and circumambulate four times round the sacred fire. This movement is called *phera*. For the first three *pheras* the bride goes first, in the fourth *phera* the bridegroom takes the lead : their hands remain clasped during the *pheras*. On resuming their seats the bridegroom sits on the right of the bride. After the *hom* has been worshipped their hands are untied.

Hathleva Chutana.

This is known as *Hathleva chutana*. The bride is then presented by her parents, relatives, and friends with jewels, clothes and other presents. After this the father of the bride says to the bridegroom "I give my daughter in marriage to you." Fruits, cocoanuts, etc., are then presented to the bridegroom, who acknowledges the girl as his wife. He then directs his wife to take seven steps to the North. With this rite, known as *Sapta-padi*, the marriage ceremony ends. The bridegroom goes back to the halting place and the bride follows him in a palanquin but after a short time returns to her father's house. The bridegroom's party is then feasted. On the next day *tyag* is distributed to the Charans and Bhats. It is paid by the father of the bridegroom. After staying the appointed number of days the bridegroom's party departs—the bride accompanying her husband. If the bride is under age she returns after a few days and stays with her parents until she has arrived at maturity when she goes and lives with her husband. Unlike some Hindu castes a Rajput can visit his son-in-law's village and accept his hospitality. Rajputs are of the Hindu faith and pay especial reverence to Mataji. Brahmans are employed for all religious and ceremonial purposes. The dead are burned and the ashes thrown into the Ganges. *Sradah* is performed for dead ancestors. The social ceremony of *mosar* is performed on the twelfth day after death (if the date is not an unpropitious one) when a feast is given to all relatives and friends who in return present turbans to the eldest son. *Neota* is also realised on this occasion. In the Bundi State *mosar* is usually held on the thirteenth day after death.

Vak-Dan.

Phala Dan.

Varn.

Sapta-padi.

253. *Sirvi*.—The Sirvis are found mostly in Marwar and Mewar and are excellent cultivators. Regarding their origin Sir John Malcolm writes "they are stated to be the descendants of 24 Rajputs who alone survived their prince, Anand Rao Raja of Kholapur when the fortress of that name was taken by stratagem, about six hundred years ago. These Rajputs were so ashamed at having survived their prince that they threw aside their swords and shields and dropped the name of Rajput forever taking in its stead that of Sirvi, a derivative of the Rangri word 'Sir' cultivation, thereby intimating that they would thenceforward devote themselves to the cultivation of the soil, and to this day the Sirvis are famed as the best cultivators in Central India. Their skill in ascertaining where to dig wells so as to come speedily to water is as extraordinary as it is well attested." In Rajputana they are divided into two main endogamous divisions the Kharia and the Jenewa. The Kharia Sirvis derive their name from a place called Khari-Khabar on the Luni river where they first settled in Marwar. They claim descent from Rajputs and consider themselves superior to Jenewas. Their principal object of worship is Aiji whose *dargah* is at Bilara. Their womenfolk when grinding corn usually set aside the first

handful of grain as an offering to Aiji and keep it until a cart known as Aiji-ki behli, which is taken round to collect these religious offerings, arrives at the village. They eat flesh and drink wine and permit widow marriage. They usually bury their dead. They are divided into a number of exogamous groups many of which are named after the Rajput clans: some of these groups are:—

Solanki, Parihar, Rathore, Panwar, Gelot, Chohan, Deora, Mulia, Ham-bhar, Kag, Choyal, Sangpura, etc.

The Jenewa Sirvis are said to be descended from Bije Pal a disciple of Goram Rishi of Mount Abu. Bije Pal on his return from a pilgrimage married a Paliwal Brahman girl and by her had a son named Jenoje whose descendants became known as Jenewas. Their first home was Jenapur in Sirohi. The Jenewas abstain from meat and liquor and live chiefly on milk. They permit widow re-marriage. They have also a number of exogamous groups some of which are, Loya, Talotiya, Molar, Jajal, Aira, Kalatiya, Sayar, Bijwa, Hiran, Bunt, Khar, etc. They worship the usual Hindu gods and burn their dead.

254. *Sunar*.—The Sunar, or Zargar, or Soni is the gold and silversmith of the country. He is also often a money-lender taking jewels in pawn and advancing money on them. Most of them claim to be twice-born and some wear the sacred thread but their claim is not generally recognised and they have been classed among the higher order of Sudras. Their origin is obscure and they appear to be of mixed descent.

In Rajputana they are divided into two large endogamous sections (*i*) the Tijar, called in Marwar Bamania-Sunars, (*ii*) Mer-Sunars.

The Tijara or Bamania Sunars seem to be descended from Brahmans and Rajputs who sometime or other adopted the profession of goldsmith. They are mostly Vaishnavas and burn their dead. They follow the usual Hindu forms of marriage and Brahmans officiate. Both infant and adult marriage are practised. *Natra* is permitted. The widow is not obliged to marry her deceased husband's younger brother. Divorce is obtainable. They have a large number of exogamous sections, many of which are territorial sections. The following are some of them:—Ameria, Mundore, Badmer, Jalore, Bucha, Chapparwal, Kala, Katta, Khator, Gelot, Chohan, Prammar, Jasmatia, Hara, Ratanpura, Ranuwal, etc.

The Mer-Sunars say that their ancestor Siksu was created by their Kul-devi Bageshuri to destroy the demon Kankasur. They profess Saktism but many are said to be followers of Aiji and to bury their dead. Some of their exogamous sections are:—Adania, Agruya, Asit, Bathra, Benhwal, Bhon, Danwar, Dhupar, Dehwal, Gadhoja, Jowra, Jalu, Kandel, Lawat, Ludar, Musun, Rora. Their marriage customs are similar to those of the Tijara Sunars.

SUBSIDIARY TABLE-IA.

CASTE, TRIBE AND RACE BY SOCIAL PRECEDENCE AND RELIGION.

(Hindu, Jain, Sikh, Arya and Animistic.)

CASTE, TRIBE OR RACE.	Persons.	Males.	Females.	PERCENTAGE OF GROUP ON TOTAL POPULATION OF						REMARKS.
				Hindu.	Jain.	Sikh.	Arya.	Animistic.	All Religions.	
1	2	3	4	5	6	7	8	9	10	11
Group I	...	...	...	...	...	...	...	...	...	BRAHMANS
Brahman	1,012,396	522,487	489,909	12.51	...	.39	13.29	...	10.41	PANCHGAUR.
Group II	714,240	393,587	320,653	8.82	.12	3.07	37.18	...	7.35	Main Divisions.
Rajput	585,784	326,687	259,097	7.24	...	...	7.12	...	6.02	(a). Saraswat. Kashmiri.
Khatris	8,820	4,584	4,236	.10	.12	1.66	6.96	...	0.9	(a). Kanyakubja (1) Sarvaria.
Charan	34,475	17,611	16,864	.43	...	...	2.06	...	.35	(2) Bengali.
* Bhat	34,490	17,600	16,881	.42	...	...	...	...	.36	
Kayasth	27,771	14,699	13,672	.35	...	.10	21.04	...	.23	
Sondhia	22,138	11,946	10,192	.27	...	...	...	...	.23	(a). Gaur.
Rora	762	451	311	.01	...	1.31	...	...	.01	(1) Sanadhya or Sanawar Gujar Gaur.
Group III	754,317	390,565	363,752	5.12	99.33	.04	9.18	...	7.76	(2) Chobey; Khandelwal; Pirohit or Pirokh; Dadhich; or Daima; Chaurasia Sikhherwal
Dhusar	1,533	788	745	.02	...	...	2.37	...	.02	
Oswal	209,188	101,943	107,245	.06	59.64	...	1.27	...	2.15	
Agarwal	223,209	116,839	106,370	2.62	3.28	...	1.43	...	2.30	
Khandelwal	75,416	41,392	34,024	.84	2.08	...	1.43	...	.78	
Mahesri	85,946	47,108	38,838	1.06	.08	...	.79	...	.88	(3) Brahma Bhat, Byas; Girmari.
Paliwal	4,701	2,521	2,180	.03	.70	...	...	...	.05	
Porwal	32,617	16,593	16,024	.05	8.44	...	...	...	.34	
Srimal	2,956	1,613	1,313	.01	.69	...	...	...	.03	Surajdhwa. (The name of one of the sub-divisions of Kayasthas. The members of this caste however, in Rajputana claim and are considered to be Brahmans and not Kayasthas).
Bhatia	622	372	250	.01	...	...	...	...	.00	
Rastogi	282	158	124	.00	...	...	.47	...	.00	
Bijabargi	10,614	5,615	4,999	.13	.02	...	1.42	...	.11	
Humar	8,760	4,298	4,462	.02	2.20	...	...	...	.09	
Bagarwal	2,714	1,373	1,341	.00	.68	...	...	...	.03	
Jaiswal	2,355	1,333	1,022	.00	.69	...	...	...	.02	
Saraogi	53,167	28,144	25,023	.00	15.43	...	...	...	.55	
Dhundia	1,468	524	944	...	.43	...	...	...	.02	
Mahawar	895	410	485	.01	...	...	...	...	.01	(4) Jethi; Baragaon Bagra; Hariana.
Mathuria	1,250	673	577	.02	...	...	...	...	.01	
Mawar	10,301	5,475	4,826	.13	...	...	...	...	.11	(d). Maithil.
Narsingpura	7,276	3,664	3,612	.00	2.06	...	...	...	.07	
Nagda	4,419	2,253	2,166	.00	1.27	...	...	...	.05	(e) Utkal.
Nima	5,177	2,620	2,557	.02	1.08	...	...	...	.05	
Chitora	2,139	1,077	1,062	.01	.30	...	...	...	.02	
† Minor Castes	7,312	3,749	3,563	.08	.26	.04	...	...	.07	
Group IV	2,702,924	1,437,555	1,265,369	33.19	...	79.99	.32	4.45	27.80	PANCH DRAVIDA.
Jat	845,751	459,522	386,229	10.44	...	71.37	...	...	8.70	Main Divisions.
Maratha	533	308	225	.02	...	...	...	...	.01	Main Sub-divisions.
Bishnoi	49,302	22,387	26,915	.61	...	...	...	...	.51	
Gujar	462,016	250,761	211,255	5.71	...	...	...	...	4.75	(a). Maharashtra.
Sirvi	31,450	16,292	15,158	.39	...	...	...	...	.32	
Patel	66,750	36,069	30,681	.82	...	...	...	...	.68	
Araia	172	81	91	.00	...	...	...	...	.00	(b). Andra or Telang.
Sonar	68,858	36,041	32,818	.86	...	...	.32	...	.71	
Ahir	159,334	84,774	74,660	1.97	...	...	...	...	1.64	
Mali	313,281	162,362	150,919	3.87	...	...	...	...	3.22	(c). Gurjar.
Mina	477,128	251,645	225,483	5.70	...	...	...	4.45	4.91	(1) Nagar; Parosh nora; Udambar; Palliwal, Pokharna or Pushkarna, Srimali.
Ghosi	715	425	29	.01	...	...	...	...	.01	
Anjna	1,782	918	864	.02	...	...	...	...	.02	
Kunbi	17,832	8,888	8,944	.22	...	...	...	...	.18	
Khati	151,770	78,254	73,516	1.87	...	8.62	...	...	1.56	(2) Behra Nanwan.
Sutar	7,916	4,088	3,858	.08	...	...	...	...	.08	
Barhai	4,827	2,519	2,308	.06	...	...	...	...	.05	(d). Dravida.
Tamboli	6,659	3,496	3,163	.08	...	...	...	...	.07	
Silawat	2,252	1,128	1,124	.03	...	...	...	...	.02	(e). Karnatak.
Sonipura	1,659	787	872	.02	...	...	...	...	.02	
Dangi	30,578	15,535	15,043	.38	...	...	...	...	.3	
‡ Minor Castes	2,229	1,276	903	.03	...	...	...	...	.03	

† Andra 32, Arora 254, Bagaria 244, Baidbargi 13, Bhakhliwal 41, Baraseni 16.

* Includes Barot.

Ehataira 164, Bisarkha 7, Deswal 3, Dangi 10, Gahoi 20, Khadaiya 326, Kharwal 1.

‡ Bhati not returned as Rajputs 154, Jada 66, Gorkha 20, Guar 51, Mirdha 360, Purbya 529, Rangar 303 Lok 1,026.

Loda 23, Mahor 142, Mahta 41, Mairatwal 729, Marwari 20, Mod 1, Momia 369, Mundra 23.

Nandvania 65, Pachada 39, Parik 325, Pokhra 457, Rora 4, Salwal, 733, Saretwal 19, Somani 49.

Songi 88, Soni 132, Sonkhia 21, Tikkiwal 48, Tirounkhia 451, Bohra Hindu 1,118 Bohra Jain 23.

Bania Unspecified 1,261.

SUBSIDIARY TABLE-I-A.—(Continued.)

CASTE, TRIBE AND RACE BY SOCIAL PRECEDENCE AND RELIGION.

(Hindu, Jain, Sikh, Arya and Animistic.)

CASTE, TRIBE OR RACE.	Persons.	Males.	Females.	PERCENTAGE OF GROUP ON TOTAL POPULATION OF						REMARKS.
				Hindu.	Jain.	Sikh.	Arya.	Animis- tic.	All Reli- gions.	
1	2	3	4	5	6	7	8	9	10	11
Group V.	941,377	485,132	456,245	11.64	.01	.05	2.38	...	9.68	
Jaga	2,108	1,103	1,005	.03	...	...	...	...	.02	
Jasondhia	25	16	9	.00	...	...	...	...	.00	
Nai and Suar	148,709	77,848	70,861	1.84	...	...	.13	...	1.53	
Bari	3,996	1,961	2,032	.05	...	...	.16	...	.04	
Rawat	8,850	4,573	4,277	.11	...	...	...	...	.03	
Darzi	43,374	21,097	21,677	.54	...	...	...	...	.15	
Chhippa and Chapara	39,193	20,060	19,133	.48	...	...	...	...	.40	
Rangrez	8	6	2	.00	...	...	...	...	.00	
Chitara	313	174	139	.00	...	...	...	...	.01	
Bandhara	2,517	1,285	1,231	.03	...	...	...	...	.03	
Kansera	3,974	2,045	1,929	.05	...	...	...	...	.04	
Bharawa and Thatera	5,527	2,923	2,604	.07	...	...	...	...	.06	
Patwa	2,797	1,343	1,454	.03	...	...	...	...	.03	
Rabari	98,637	51,019	47,618	1.22	...	...	...	...	1.01	
Kahar, Bhoi, Kir, and Kirar	51,132	26,471	24,661	.63	...	...	...	...	.53	
Kachhi	50,833	27,009	23,824	.63	...	...	...	...	.52	
Kumbhar	257,558	134,311	123,247	3.18	...	.05	...	...	2.65	
Kumrawat	148	79	69	.00	...	...	...	...	.00	
Hazuri, and Vazir	1,300	617	683	.02	...	...	...	...	.01	
Chakar	155,629	76,913	78,716	1.92	.01	...	2.06	...	1.60	
Gola	6,507	3,627	2,880	.08	...	...	...	...	.07	
Shikligar	2,117	1,096	1,021	.03	...	...	...	...	.02	
Karera	1,147	613	534	.01	...	...	...	...	.01	
Gaduria	14,902	7,671	7,231	.18	...	...	...	...	.15	
Gadri	36,842	18,967	17,875	.47	...	...	...	...	.38	
† Minor Castes	3,234	1,701	1,533	.04	...	...	...	...	.03	† Bhatia 28, Kalawat 135, Nagarchi 33, Kunjra 78, Janwa 2,945, Kathak 3, Kanarchee 12.
Group VI	1,060,099	545,193	514,906	8.86	...	.44	1.58	95.09	10.90	
Rathi	827	405	422	.01	...	...	...	...	.01	
Lodha	44,714	23,395	21,319	.55	...	...	...	...	.46	
Lakhera	13,780	7,350	6,430	.17	...	...	...	...	.15	
Kharadi	481	239	242	.00	...	...	...	...	.00	
Kandara	7,816	3,924	3,892	.10	...	...	...	...	.08	
Ghanchi	4,998	2,606	2,392	.06	...	...	...	...	.05	
Teli	42,525	22,034	20,491	.53	...	...	...	...	.44	
Naria	16	4	12	.00	...	...	...	...	.00	
Babar	1,186	566	620	.01	...	...	...	...	.01	
Baid	667	340	327	.01	...	...	...	...	.00	
Dhakar	78,944	40,406	38,538	.98	...	...	...	...	.81	
Kharwar	7,149	3,403	3,746	.09	...	...	1.58	...	.07	
Bharbhunja and Dhankuta	5,694	2,720	2,974	.07	...	...	...	...	.06	
Od	7,377	3,886	3,491	.09	...	...	...	...	.08	
Kalal	37,652	19,559	18,093	.46	...	...	...	...	.39	
Lohar	50,630	26,152	24,478	.62	...	...	...	...	.52	
Banjara	15,681	8,401	7,280	.19	...	...	...	...	.16	
Labhana	1,161	514	647	.02	...	...	...	...	.01	
Manihar	1,687	878	809	.02	...	...	...	...	.01	
Lohana	1,464	710	754	.02	...	...	...	...	.02	
Motisar	992	507	485	.01	...	...	...	...	.01	
Beldar	3,924	2,036	1,888	.05	...	...	...	...	.04	
Rajgar	3,166	1,575	1,591	.04	...	...	...	...	.03	
Rajkumbhar	822	403	419	.01	...	...	...	...	.01	
Sangtarash	860	400	460	.01	...	...	...	...	.00	
Sungah	2,405	1,296	1,109	.03	...	...	...	...	.02	
Agri	918	470	448	.01	...	...	...	...	.01	
Ghasiara	92	75	17	.00	...	...	...	...	.00	
Kachara	623	321	302	.00	...	...	...	...	.00	
Nilgar	58	26	32	.00	...	...	...	...	.00	
Jagripatar	3,297	1,640	2,257	.04	...	...	...	...	.03	

SUBSIDIARY TABLE-1-A.—(Continued.)

CASTE, TRIBE AND RACE BY SOCIAL PRECEDENCE AND RELIGION.

(Hindu, Jain, Sikh, Arya and Animistic.)

CASTE, TRIBE OR RACE.	Persons.	Males.	Females.	PERCENTAGE OF GROUP ON TOTAL POPULATION OF						REMARKS.
				Hindu.	Jain.	Sikh.	Arya.	Animistic.	All religious.	
1	2	3	4	5	6	7	8	9	10	11
Group VI. (Continued)	
Kamnigar...	...	546	311	235	00	...	...	...	00	
Dhunia	1,010	524	486	01	...	...	...	01	
Bhisti	104	36	68	00	...	...	...	00	
Chobdar	1,903	975	928	02	...	...	...	02	
Mallah	1,334	690	644	02	...	...	...	01	
Bhand	2,314	1,223	1,091	03	...	...	...	03	
Bahrupia	102	59	43	00	...	...	...	00	
Hijra	105	105	...	00	...	...	...	00	
Nayak	35,081	18,390	16,691	43	...	...	...	36	
Grassia	12,297	6,411	5,886	00	...	...	341	13	
Meo	6	...	6	00	...	...	...	00	
Bhil	339,786	175,116	164,670	11	...	...	9168	350	
Mer	3,694	1,867	1,827	05	...	...	...	04	
Bauri	30,289	14,693	15,596	38	...	44	00	32	
Kharol	11,473	5,832	5,641	14	...	...	...	12	
Mirasi	1,912	1,023	889	03	...	...	...	02	
Dhobi	42,336	21,771	20,565	52	...	...	...	43	
Mochi	16,676	8,663	8,013	22	...	...	...	19	
Thakarla	228	124	104	00	...	...	...	00	
Koli	103,060	53,029	50,031	127	...	...	...	106	
Julaha	293	158	135	00	...	...	...	00	
Salvi	2,921	1,899	1,022	04	...	...	...	03	
Khatik	53,308	27,583	25,725	66	...	...	...	55	
Kapri	683	311	372	01	...	...	...	01	
Dhola, Dholi and Rana	...	30,934	15,642	15,292	38	...	...	...	31	
Darhi and Dhadi	3,202	1,683	1,519	04	...	...	...	04	
Dom	1,940	1,020	920	03	...	...	...	03	
Moghia	2,251	1,212	1,039	03	...	...	...	02	
Beria	332	145	187	00	...	...	...	00	
Bedia	482	260	222	01	...	...	...	00	
Gawaria	5,539	2,845	2,694	07	...	...	...	06	
Dhanka	10,417	4,890	5,527	13	...	...	...	11	
* Minor Castes	...	1,995	1,062	933	03	...	...	...	02	*Bhar 3, Dhan Badari 683, Darnami 274, Jaithi 55, Habura 174, Badi 407, Bhawaiya 64, Khant 231, Agar 14, Jingar 6, Bhanmati 28, Jaiswar 1, Bahelia 55.
Group VII	1,332,900	689,833	643,017	1646	...	258	41	1371	
A	...	1,159,109	691,155	557,954	1433	...	39	05	1192	
Balai	313,171	163,708	149,463	388	...	...	...	322	
Bambhi	1,133	577	556	01	...	...	...	01	
Raigar	81,296	43,292	41,004	104	...	...	...	87	
Chamar and Bola	...	704,403	364,038	340,365	871	...	39	...	724	
Meghwal	195	89	106	00	...	...	...	00	
Gurda	389	184	205	00	...	...	...	00	
Jatia	12,497	6,365	6,132	15	...	...	...	13	
Sargara	13,862	7,358	6,504	17	...	...	05	14	
Dabgar	1,436	719	717	02	...	...	...	02	
Kamar	3,170	1,750	1,420	04	...	...	...	03	
Bargi	538	260	278	01	...	...	...	01	
Dhed	11,375	6,075	5,300	14	...	...	...	12	
Mehar and Mahar	...	3,023	1,609	1,414	04	...	...	...	03	
† Minor castes	...	9,621	5,131	4,490	12	...	...	...	10	†Gurrah 8,500, Rawa 714, Bharwar 92, Kuchband 99, Bazigar 94, Koria 60, Kamaria 62.
B	...	173,791	88,728	85,063	213	...	219	36	179	
Nat	7,030	3,597	3,433	09	...	...	...	07	
Bansfor	499	244	255	01	...	...	...	01	
Ghancha	13,471	6,705	6,766	17	...	...	02	14	
Rawal	6,231	3,278	2,953	08	...	...	...	06	
Bagaria	1,089	575	514	01	...	...	15	01	
Kalbelia and Sapera	...	2,831	1,508	1,323	03	...	...	01	03	
Dhanak	21,586	10,979	10,607	27	...	...	...	23	
Bagri	7,636	3,785	3,851	09	...	...	...	07	

SUBSIDIARY TABLE-I.A.—(Continued.)

CASTE, TRIBE AND RACE BY SOCIAL PRECEDENCE AND RELIGION.

(Hindu, Jain, Sikh, Arya and Animistic.)

CASTE, TRIBE OR RACE.	Persons.	Males.	Females.	PERCENTAGE OF GROUP ON TOTAL POPULATION OF						REMARKS.
				Hindu.	Jain.	Sikh.	Arya.	Animistic.	All religions.	
1	2	3	4	5	6	7	8	9	10	11
B.—(Continued)	...	...	...	...	...	...	...	...	...
Aheri and Shikari ...	962	497	465	·01	...	...	...	...	·01	
Khengar ...	2,544	1,276	1,268	·03	...	...	...	...	·03	
Bhangi ...	76,430	38,874	37,556	·94	...	2·19	...	...	·79	
Saharia ...	8,373	4,056	4,317	·10	...	...	...	...	·09	
Bidhakia ...	195	106	89	·00	...	...	...	...	·00	
Satia ...	496	257	239	·01	...	...	...	...	·01	
Thori ...	14,765	7,863	6,902	·18	...	...	...	...	·15	
Sansi and Sansri ...	6,510	3,410	3,100	·08	...	...	...	·09	·07	
Kanjar ...	2,592	1,466	1,126	·03	...	...	...	·09	·03	
Sarbhangi...	152	53	99	·00	...	...	...	...	·00	
° Minor castes ...	399	199	200	·00	...	...	...	...	·00	° Tirgar 171, Turi 222, Pasi 6.
Devotees, Sadhu, Priests ...	269,106	149,382	119,723	3·34	·43	·15	1·58	...	2·77	
Puri ...	231	145	136	·00	...	...	...	...	·00	} Higher orders.
Saraswati ...	143	143	...	·00	...	...	...	...	·00	
Naga and Dadupanthi ...	8,972	8,316	626	·11	...	...	...	...	·09	
Gosain ...	31,991	17,126	14,865	·40	...	...	1·42	...	·33	} Are held in respect.
Bairagi ...	76,301	43,252	33,049	·94	...	...	...	...	·78	
Swami, Sadhu, Sidh, etc. ...	63,775	34,280	29,495	·79	·08	·15	·16	...	·66	
Nath ...	32,210	17,241	14,969	·40	...	...	...	...	·33	} Degraded Brahmans.
Jogi ...	26,264	14,071	12,193	·32	...	...	...	...	·27	
Jati ...	1,064	724	340	...	·31	...	...	...	·01	
Prohit ...	574	301	273	·01	...	...	...	...	·01	} Priests and temple servants. Priests of the Bhils.
Pujari ...	277	132	145	·00	...	...	...	...	·00	
Bhojak ...	496	235	261	·01	·01	...	...	...	·01	
Savag ...	4,980	2,660	2,320	·06	·03	...	...	...	·05	} Degraded Brahmans.
Bhopa ...	556	302	254	·01	...	...	...	...	·01	
Tarag ...	1,458	754	704	·02	...	...	...	...	·02	
Acharaj ...	989	462	527	·01	...	...	...	...	·01	} Degraded Brahmans.
Joshi ...	2,073	1,003	1,070	·03	...	...	...	...	·02	
Dakote ...	15,551	7,600	7,951	·19	...	...	...	...	·16	
Garoda ...	608	317	291	·01	...	...	...	...	·01	} Degraded Brahmans.
Garu ...	431	232	199	·00	...	...	...	...	·00	
Garura ...	111	56	55	·00	...	...	...	...	·00	
Christian ...	2,840	1,662	1,178	...	...	...	...	...	·03	
Jew ...	5	2	3	...	...	...	...	...	·00	
Parsi ...	339	199	140	...	...	...	...	...	·00	
Brahmo; ...	124	66	58	...	...	...	...	...	·00	
Unspecified ...	7,979	4,547	3,432	·09	·11	13·29	34·49	·05	·08	

SUBSIDIARY TABLE-I-B.

CASTE, TRIBE AND RACE BY SOCIAL PRECEDENCE AND RELIGION.

(Musalman.)

CASTE, TRIBE OR RACE.	Persons.	Males.	Females.	PERCENTAGE OF GROUP ON TOTAL POPULATION OF		REMARKS.
				Musalman.	All religions.	
1	2	3	4	5	6	7
Group I	393,794	205,833	187,956	42.59	4.05	
Saiyad	35,088	18,173	16,910	3.80	.36	
Shekh	242,046	126,521	115,525	26.18	2.49	
Moghal	10,770	5,435	5,335	1.16	.11	
Pathan	105,890	55,704	50,186	11.45	1.09	
Group II	341,988	179,849	162,139	36.99	3.52	
Khanzada	9,354	4,690	4,664	1.01	.10	
Rajput	34,445	17,806	16,639	3.73	.36	
Meo	168,590	88,576	80,014	18.23	1.73	
Rangar	280	175	105	.03	.00	
Jat	158	63	95	.01	.00	
Gujar	723	382	341	.08	.01	
Kanukhani	21,204	11,739	9,525	2.30	.22	
Afghan	6,931	3,535	3,396	.75	.07	
Baluch	695	387	308	.08	.01	
Sindhi	9,360	4,930	4,430	1.01	.10	
Multani	59	24	35	.01	.00	
Makrani	975	564	411	.11	.01	
Momin	319	176	143	.03	.01	
Bohra	8,804	4,684	4,120	.95	.09	
Deswali	5,650	2,816	2,843	.61	.06	
Bhatti	67	31	36	.01	.00	
Bhat	298	180	118	.03	.00	
Sipahi	12,263	6,533	5,730	1.33	.13	
Rath	17,692	9,579	8,113	1.91	.18	
Chobdar	781	402	379	.08	.01	
Chakar	279	151	128	.03	.00	
Arain	142	80	53	.02	.00	
Fakir	40,950	21,419	19,537	4.43	.42	
Gandhi	42	27	15	.00	.00	
Khoja	237	113	124	.03	.00	
Mujawar	1,219	600	619	.13	.01	
Ostani	325	143	182	.04	.00	
† Minor castes...	71	35	36	.01	.00	*Includes Pirzada, Arab, Vahyati, and Go
Group III	50,160	26,147	24,013	5.42	.52	
Sonar	273	198	165	.03	.00	
Halwai	27	13	14	.00	.00	
Baghban	64	39	34	.01	.00	
Bisati	581	393	188	.06	.01	
Tamboli	30	15	15	.00	.00	
Bharbhunja	2,192	1,219	973	.24	.02	
Derzi	280	114	166	.03	.00	
Chhippa	3,924	2,036	1,888	.42	.04	
Rangrez	4,040	2,160	1,880	.44	.04	
Naria	1,652	947	705	.18	.02	
Bhisti	18,096	9,258	8,838	1.96	.19	
Ghosi	3,947	2,211	1,736	.42	.04	
Silawat	2,254	1,151	1,103	.24	.03	
Bhand	197	102	95	.02	.00	
Kalawat	151	70	81	.02	.00	
Jagripatar	504	19	485	.05	.01	
Nagarchi	1,159	633	526	.13	.01	
Sangtarash	327	173	154	.04	.01	
Hamnal	305	147	158	.03	.00	
Nai	7,751	4,060	3,691	.84	.08	
Jogi	2,097	1,081	1,016	.23	.02	
† Minor castes...	309	207	102	.03	.00	†Includes Mah Mahavati, Patwa, Shikhar, Thatera and Hira.

SUBSIDIARY TABLE-IB.—(Continued).

CASTE, TRIBE AND RACE BY SOCIAL PRECEDENCE AND RELIGION.
(Musalman.)

CASTE, TRIBE OR RACE.	Persons.	Males.	Females.	PERCENTAGE OF GROUP ON TOTAL POPULATION OF		REMARKS.
				Musalman.	All religions.	
1	2	3	4	5	6	7
Group IV	104,456	54,562	49,894	11·30	1·07	
Bhoi	28	9	19	·00	·00	* Includes Sutar 2
Lohar	6,972	3,677	3,295	·75	·07	
Kharadi	987	452	535	·11	·01	
Khathi	267	153	114	·03	·00	
Lakhera	2,400	1,279	1,121	·25	·02	
Churigar	1,257	661	596	·23	·01	
Chungar	827	401	426	·08	·01	
Manihar	4,022	2,414	2,208	·50	·05	
Chitara	209	110	99	·02	·00	
Bhatiara	1,224	625	599	·13	·01	
Kamnigar	87	44	43	·01	·00	
Od	100	45	55	·00	·00	
Beldar	145	58	87	·02	·00	
Darugar	847	419	428	·09	·01	
Nilgar	5,270	2,780	2,490	·56	·06	
Julaha	6,791	3,539	3,252	·73	·07	
Lodha	229	114	115	·02	·00	
Kandara	1,252	655	597	·13	·01	
Kumbhar	6,963	3,717	3,246	·75	·07	
Dhunia	9,849	4,988	4,861	1·06	·10	
Kunjra	3,347	1,734	1,613	·36	·04	
Kalai	1,360	697	663	·14	·01	
Teli	19,366	10,397	8,969	2·09	·20	
Rabari	462	165	297	·05	·01	
Gaddi	2,921	1,470	1,451	·32	·03	
Kasai	20,292	10,598	9,694	2·19	·21	
Banjara	1,324	679	645	·14	·01	
Dabgar	118	62	56	·01	·00	
Chadwa	1,460	799	661	·16	·02	
Khatik	2,689	1,443	1,246	·29	·03	
† Minor castes...	791	378	413	·08	·01	
Group V	32,863	16,865	15,998	3·55	·34	
Mochi	1,476	747	729	·16	·01	‡ Includes Bala and Dalai.
Dhobi	6,590	2,835	2,755	·60	·06	
Mirasi	12,510	6,581	5,929	1·35	·13	
‡ Chamar	52	14	38	·00	·00	
Dom	4,277	2,107	2,170	·46	·04	
Dhadi	2,052	1,129	923	·22	·02	
Nayak	2,292	1,130	1,162	·25	·02	
Dholi	479	252	227	·05	·01	
Rana	2,555	1,226	1,329	·28	·03	
Bazigar	235	154	81	·03	·00	
Nat	513	269	244	·06	·01	
Bhangi	693	351	342	·07	·01	
§ Minor castes...	139	70	69	·02	·00	
Unspecified	1,395	725	670	·15	·01	
						§ Includes Malik, Marathi, Mina, Mer, Mitha Rawal Sapeta Bauri, Gawaria

SUBSIDIARY TABLE II.

VARIATION IN CASTE, TRIBE AND RACE SINCE 1891.

CASTE, TRIBE OR RACE.	Religion.	PERSONS.		Percentage of Variation Increase (+) or Decrease (-).	Net Variation Increase (+) or Decrease (-).	REMARKS.
		1901.	1891.			
1	2	3	4	5	6	7
Acharaj ...	Hindu ...	989	1,221	- 19	- 232	Includes Agri.
Afghan ...	Musalman ...	6,931	...	...	...
*Agaria ...	Hindu ...	932	7,878	- 88.18	- 6,946	
Agaria Kharwar ...	Do. ...	7,139	2,625	+ 171.96	+ 4,514	
Do. ...	Musalman ...	...	22	...	...
Ahir ...	Hindu ...	159,434	156,464	+ 18.9	+ 2,970	†Includes Bagaria Hindu and Animistic.
Anjna ...	Do. ...	1,782	1,034	+ 72.34	+ 748	
Arab ...	Musalman ...	13	13	...	...
Arain ...	Hindu ...	172	143	+ 20.28	+ 29	
Babar ...	Do. ...	1,186	1,318	- 10.02	- 132	
Badi ...	Do. ...	407	21	+ 1,752.38	+ 386	‡Includes Oswal.
†Bagri ...	Do. ...	8,725	11,353	- 23.14	- 2,628	
Bahrupia ...	Do. ...	102	29	+ 251.72	+ 73	
Do. ...	Musalman ...	...	300	...	...
Baid ...	Hindu ...	667	...	...	...
Bairagi ...	Do. ...	76,301	151,683	- 56.28	- 75,382	§Includes Lohana.
Balai ...	Do. ...	313,171	282,491	+ 10.86	+ 30,680	
Do. ...	Musalman ...	3	...	...	...
Baldia (Labhana) ...	Hindu ...	1,161	4,746	- 75.53	- 3,585	
Baloch ...	Musalman ...	695	1,142	- 39.14	- 447	
Bambhi ...	Hindu ...	1,133	297,152	- 99.45	- 296,019	||Includes Ghancha.
Bandhara ...	Do. ...	2,517	634	+ 2.97	+ 1,883	
Bania (Mahajan) ...	Do. ...	411,311	468,086	- 12.13	- 56,775	
‡Do. ...	Jain ...	287,414	347,391	- 17.26	- 59,977	
§Banjara ...	Hindu ...	17,145	20,041	- 14.45	- 2,896	
Bankar (or Julaha) ...	Do. ...	293	6,325	- 95.36	- 6,032	¶Includes Rawat.
Do. ...	Musalman ...	6,791	5,083	+ 33.60	+ 1,708	
||Bansfor ...	Hindu ...	13,912	4,932	+ 182.07	+ 8,980	
Bargi ...	Do. ...	538	562	- 4.27	- 24	
Barhai ...	Do. ...	4,827	1,396	+ 245.77	+ 3,431	
¶Bari ...	Do. ...	12,845	12,234	+ 4.99	+ 611	*Includes Barot.
Bazigar ...	Do. ...	94	2,469	- 96.19	- 2,375	
Do. ...	Musalman ...	235	237	- .84	- 2	
Bhand ...	Hindu ...	2,314	2,324	- .43	- 10	
Do. ...	Musalman ...	197	170	+ 15.88	+ 27	
Bhangi ...	Hindu ...	76,385	81,096	- 5.80	- 4,711	§Includes Dhankuta.
Do. ...	Musalman ...	693	944	- 26.58	- 251	
Bhar ...	Hindu ...	3	...	...	...
Bharawa ...	Do. ...	1,806	298	+ 506.04	+ 1,508	
§Bharbhunja ...	Do. ...	5,694	4,886	+ 16.54	+ 808	
Do. ...	Musalman ...	2,192	92	+ 2,282.60	+ 2,100	††Includes Bhil Animistic.
*Bhat (Rao Raj) ...	Hindu ...	34,490	63,925	- 46.04	- 29,435	
Bhatara ...	Musalman ...	1,224	1,128	+ 8.51	+ 96	
Bhawaiya ...	Hindu ...	64	370	- 478.12	- 306	
††Bhil ...	Do. & Animistic ...	339,786	378,447	- 10.06	- 38,661	
Bhishti ...	Do. ...	104	97	+ 6.73	+ 7	‡‡Includes Kahar, Kir, Mehar, Mallah.
Do. ...	Musalman ...	18,096	12,312	+ 46.98	+ 5,784	
‡‡Bhoi ...	Hindu ...	43,418	67,036	- 35.23	- 23,618	
Do. ...	Musalman ...	28	...	...	...
Blupa ...	Hindu ...	556	353	+ 57.50	+ 203	
Bidlakia ...	Do. ...	195	328	- 40.54	- 133	§§Includes Hazuri and Vazir.
Bisati ...	Musalman ...	581	4,201	- 86.17	- 3,620	
Bishnoi ...	Hindu ...	49,392	57,064	- 13.60	- 7,672	
Bohra ...	Do. ...	1,118	168	+ 565.47	+ 950	
Do. ...	Musalman ...	8,804	8,078	+ 8.98	+ 726	
Bola ...	Hindu ...	16,417	5,430	+ 202.34	+ 10,987	§§Includes Hazuri and Vazir.
Bralunan ...	Do. ...	1,012,304	1,135,397	- 10.83	- 123,093	
§§Chakar(Gola) ...	Do. ...	156,879	211,996	- 2.599	- 55,117	
Chamar ...	Do. ...	687,978	758,142	- 9.25	- 70,164	
Do. ...	Musalman ...	37	...	...	...
Charan ...	Hindu ...	34,462	48,430	- 28.84	- 13,968	

SUBSIDIARY TABLE II.—(Continued.)

VARIATION IN CASTE, TRIBE AND RACE SINCE 1891.

CASTE, TRIBE OR RACE.	Religion.	PERSONS.		Percentage of Variation Increase (+) or Decrease (—).	Net Variation Increase (+) or Decrease (—).	REMARKS.
		1901.	1891.			
1	2	3	4	5	6	7
*Chhippa ...	Hindu ...	39,259	40,359	— 2.72	— 1,100	* Includes Chapara, Rangrez and Nilgar.
† Do. ...	Musalman ...	13,234	17,660	— 25.06	— 4,426	† Includes Rangrez and Nilgar.
Chita ...	Do ...	...	187	...	...
Chitara ...	Hindu ...	313	198	+ 58.09	+ 115	
Chobdar ...	Do. ...	1,903	3,181	— 40.17	— 1,278	
Do. ...	Musalman ...	781	...	...	...
‡ Chunari ...	Hindu ...	...	48	...	...	‡ Chungar.
Do. ...	Musalman ...	827	1,422	— 41.84	— 595	
Churigar ...	Do. ...	1,257	267	+ 370.78	+ 990	
Dabgar ...	Hindu ...	1,436	411	+ 249.39	+ 1,025	
Do. ...	Musalman ...	118	37	+ 218.91	+ 81	
Dakote ...	Hindu ...	15,551	13,549	+ 14.77	+ 2,002	
Damami ...	Do. ...	274	...	...	...
Dangi ...	Do. ...	30,578	684	+ 4,370.48	+ 29,894	
Dangar ...	Musalman ...	847	...	...	...
Darzi ...	Hindu ...	43,374	51,138	— 15.18	— 7,764	
Do. ...	Musalman ...	280	22	+ 1,172.72	+ 258	
Deswali ...	Do. ...	5,659	18,095	— 68.72	— 12,436	
Dhadi ...	Hindu ...	3,183	1,217	+ 161.54	+ 1,966	
Do. ...	Musalman ...	2,052	431	+ 376.10	+ 1,621	
Dhakar ...	Hindu ...	78,944	77,216	+ 2.24	+ 1,728	
Dhanbadari ...	Do. ...	683	...	...	...
¶ Dhanak ...	Do. ...	32,003	65,723	— 51.31	— 33,720	¶ Includes Dhanka.
Dhobi ...	Do. ...	42,336	38,527	+ 9.89	+ 3,809	
Do. ...	Musalman ...	5,590	5,658	— 1.20	— 68	
§ Dholi ...	Hindu ...	30,989	49,356	— 39.23	— 18,367	§ Includes Dhola, Rana, Nagarchi, Darhi and Kathak.
Do. ...	Musalman ...	4,303	7,984	— 46.10	— 3,681	
§ Dhunia ...	Hindu ...	2,157	1,405	+ 53.52	+ 752	§ Includes Rana, Nagarchi, Darhi and Gatrara.
Do. ...	Musalman ...	9,849	16,644	— 40.82	— 6,795	§ Includes Karera.
Dhusar ...	Hindu ...	1,518	1,422	+ 2.68	+ 96	
Dom ...	Do. ...	1,940	893	+ 117.24	+ 1,047	
Do. ...	Musalman ...	4,277	1,939	+ 120.57	+ 2,338	
Fakir ...	Do. ...	40,956	32,674	+ 25.34	+ 8,282	
Gadaria ...	Hindu ...	14,902	17,178	— 13.24	— 2,276	
Gandhi ...	Musalman ...	42	...	...	...
ss Garoda ...	Hindu ...	937	17,664	— 94.35	— 16,667	ss Includes Gurda.
†† Garura (Gorra) ...	Do. ...	542	1,302	— 58.37	— 760	†† Includes Garu.
Gaur ...	Do. ...	51	...	...	...
‡‡ Gawaria ...	Do. ...	5,539	1,764	+ 215.92	+ 3,775	‡‡ Includes Banjara.
Do. ...	Musalman ...	1,326	316	+ 319.62	+ 1,010	
Ghasiara ...	Hindu ...	92	...	...	...
¶¶ Ghosi ...	Musalman ...	6,868	6,299	+ 9.05	+ 569	¶¶ Includes Gaddi.
Gorkha ...	Hindu ...	20	...	...	...
Gosain ...	Do. ...	31,982	44,480	— 28.10	— 12,498	
Grassia ...	Do. ...	12,297	12,128	+ 1.39	+ 169	
Gujar ...	Do. ...	462,014	572,569	— 19.31	— 110,555	
Do. ...	Musalman ...	723	486	+ 48.76	+ 237	
Guruji (Sameji) ...	Jain ...	...	2,353	...	...
||| Hajjam (Nai) ...	Hindu ...	148,708	149,672	— .64	— 964	||| Includes Suar.
Do. ...	Musalman ...	7,751	2,261	+ 242.81	+ 5,490	
Halwai ...	Do. ...	27	...	...	...
Hammal ...	Do. ...	305	...	...	...
Hela ...	Musalman ...	95	...	...	...
Hijra ...	Hindu ...	105	90	+ 26.66	+ 15	
Do. ...	Musalman ...	75	55	+ 36.36	+ 20	
Jada ...	Do. ...	11	...	...	...
Jaga ...	Hindu ...	2,108	1,210	+ 74.21	+ 898	
Do. ...	Musalman ...	11	...	...	...
Jaiswar ...	Hindu ...	1	...	...	...
Jasondhia ...	Do. ...	25	...	...	...
§§ Jat ...	Do. ...	844,645	1,054,200	— 19.88	— 209,555	§§ Includes Mirdha.
Do. ...	Musalman ...	158	2,198	— 92.81	— 2,040	
Jati ...	Jain ...	1,064	1,636	— 53.75	— 572	

SUBSIDIARY TABLE II.—(Continued).

VARIATION IN CASTE, TRIBE AND RACE SINCE 1891.

CASTE, TRIBE OR RACE.	Religion.	PERSONS.		Percentage of Variation Increase (+) or Decrease (—).	Net Variation Increase (+) or Decrease (—).	REMARKS.		
		1901.	1891.					
1	2	3	4	5	6	7		
Jatia ...	Hindu ...	12,497	2,808	+	345.04	+	9,689	
Joshi ...	Do. ...	2,073	3,525	—	41.19	—	1,452	
* Kachara ...	Do. ...	2,310	1,949	+	18.52	+	361	* Includes M. nihar.
Do. ...	Musalman ...	...	1,907	...	2.46	—	1,283	
Kachhi ...	Hindu ...	50,833	52,116	—	6.63	+	1,324	
Kaimkhani ...	Musalman ...	21,264	19,940	+	1.05	—	425	† Includes Sungah.
† Kalal ...	Hindu ...	40,057	40,482	—	10.03	+	124	
Do. ...	Musalman ...	1,360	1,236	+	49.15	+	1,131	‡ Includes Jagripatar.
‡ Kalawat ...	Hindu ...	3,432	2,301	—	45.87	—	128	§ Includes Tawaif.
Do. ...	Musalman ...	151	1,279	+	18.31	+	10,329	
Kalbi (Patel) ...	Hindu ...	66,750	56,421	+	249.41	+	2,307	|| Includes Kamar.
|| Kamaria ...	Do. ...	3,232	925	+	...	...	...
Do. ...	Musalman ...	...	7	...	...	...	...
Kamrawat ...	Hindu ...	...	817	...	...	...	...
Kanarches ...	Do. ...	12	...	...	21.11	—	2,002	
Kandara ...	Do. ...	7,816	9,908	—	1,007.96	+	1,139	
Do. ...	Musalman ...	1,252	113	+	42.34	—	1,663	\$ Includes Pasi.
\$ Kanjar ...	Hindu ...	2,265	3,928	—	8.61	+	315	
Kansera ...	Do. ...	3,974	3,659	+	77.14	—	148	
Do. ...	Musalman ...	63	211	+	97.56	+	10,021	
Kasai ...	Do. ...	20,292	10,271	+	2.68	+	722	
Kayasth ...	Hindu ...	27,636	26,914	+	702.52	+	2,227	
Khangar ...	Do. ...	2,544	317	+	621.87	+	199	
Khant ...	Do. ...	231	32	+	...	...	...
Khanzada ...	Do. ...	...	1,492	...	18.18	+	1,439	
Do. ...	Musalman ...	9,354	7,915	+	82.88	+	218	
Kharadi ...	Hindu ...	481	263	+	42.83	+	296	
Do. ...	Musalman ...	987	691	—	27.78	—	4,413	
Kharol ...	Hindu ...	11,473	15,886	—	23.24	—	48,301	\$ Includes Sutar.
\$ Khati ...	Do. ...	159,539	207,840	—	98.49	+	134	°° Includes Sutar.
°° Do. ...	Musalman ...	267	133	+	.90	—	485	
Khatik ...	Hindu ...	53,308	53,793	+	.90	+	2,432	
Do. ...	Musalman ...	2,689	257	—	15.26	—	1,499	
Khatri ...	Hindu ...	8,326	9,825	—	68.62	—	70	
Khawas (or Farash) ...	Musalman ...	32	102	+	27.53	+	2,050	
Kirar ...	Hindu ...	9,495	7,415	—	10.70	—	12,345	
Koli ...	Do. ...	103,060	115,405	—	13.32	—	39,582	†† Includes Kumrawat.
†† Kumbhar ...	Do. ...	257,703	297,285	—	39.73	—	4,591	
Do. ...	Musalman ...	6,963	11,554	+	355.37	+	2,612	
Kunjra ...	Do. ...	3,347	735	—	5.365	—	20,644	
Kurini (Kunbi) ...	Hindu ...	17,832	38,476	+	20.49	+	2,344	
Lakhera ...	Do. ...	13,780	11,436	—	15.49	—	440	
Do. ...	Musalman ...	2,400	2,840	—	...	...	...
Larha ...	Hindu ...	...	6,640	...	1.77	—	810	
Lodha ...	Hindu ...	44,714	45,524	—	25.67	—	17,489	
Lohar ...	Do. ...	50,630	68,119	+	37.35	+	1,896	
Do. ...	Musalman ...	6,972	5,076	—	68.99	—	89	
Mahawat ...	Musalman ...	40	129	+	342.22	+	750	
Makrani ...	Do. ...	975	225	—	12.55	—	44,959	
Mali ...	Hindu ...	313,275	358,234	—	...	...	...
‡‡ Do. ...	Musalman ...	68	52	+	30.77	+	16	‡‡ Includ 20 Baghban.
Maratha ...	Hindu ...	533	493	+	8.11	+	40	
Meghwal ...	Do. ...	195	982	—	80.14	—	787	
Meo (Mewati) ...	Hindu ...	6	74	—	91.89	—	68	
Do. ...	Musalman ...	168,590	145,184	+	16.12	+	23,406	
Mer ...	Hindu ...	3,694	9,019	—	59.09	—	5,325	
Do. ...	Musalman ...	9	366	—	97.54	—	357	
Mina ...	Hindu and Ani-	477,128	536,920	—	11.13	—	59,792	
Do. ...	mistic ...	1,912	3,393	—	43.64	—	1,481	
Mir (Mirasi) ...	Hindu ...	12,510	9,542	+	31.10	+	2,968	
Do. ...	Musalman ...	16,676	15,639	+	6.63	+	1,037	
Mochi ...	Hindu ...	1,476	612	+	141.17	+	864	
Do. ...	Musalman ...	10,770	13,880	—	22.40	—	3,110	
Moghal ...	Do. ...	...	...	...	...	...	...

SUBSIDIARY TABLE II.—(Continued)

VARIATION IN CASTE, TRIBE AND RACE SINCE 1891.

CASTE, TRIBE OR RACE.	Religion.	PERSONS.		Percentage of Variation In- crease (+) or Decrease (—)	Net Variation Increase (+) or Decrease (—)	REMARKS.
		1901.	1891.			
1	2	3	4	5	6	7
• Moghia ...	Hindu ...	32,585	35,073	— 7.09	— 2,488	• Includes Bauri and Bahelia.
Motisar ...	Do ...	992	830	+ 19.52	+ 162	
Multani ...	Musalman ...	59	...	...	...
† Naga ...	Hindu ...	8,972	16,016	— 43.98	— 7,044	† Includes Dadoopanthi.
‡ Nat ...	Do ...	7,645	7,291	— 3.37	— 246	‡ Includes Bhanmati.
Do. ...	Musalman ...	513	70	+ 632.85	+ 443	
Do. ...	Animistic ...	13	...	...	...
Nath (Joginath) ...	Hindu ...	32,210	49,267	— 35.08	— 17,057	
Nayak ...	Do. ...	35,081	10,160	+ 245.28	+ 24,921	
Niaria ...	Do. ...	16	793	— 97.98	— 777	
Do. ...	Musalman ...	1,652	118	+ 1,300.	+ 1,534	
¶ Od. (Beldar) ...	Hindu ...	12,123	22,380	— 45.83	— 10,257	¶ Includes Beldar and Rajkum- bhar.
Do. ...	Musalman ...	245	216	+ 13.42	+ 29	¶ Includes Beldar.
Parakh ...	Hindu ...	6	...	...	...
Pathan ...	Musalman ...	105,890	112,342	— 5.74	— 6,452	
Patwa ...	Hindu ...	2,797	4,899	— 42.90	— 2,102	
Do. ...	Musalman ...	23	21	+ 9.52	+ 2	
§ Purbhiya ...	Hindu ...	7,036	11,186	— 37.09	— 4,150	§ Includes Golapurhiya.
§ Rabari ...	Do ...	136,194	211,808	— 35.65	— 75,614	§ Includes Gadri and Ghosi.
Do. ...	Musalman ...	462	36	+ 1,183.33	+ 426	
Raigar ...	Hindu ...	84,206	77,652	+ 8.56	+ 6,644	
Do. ...	Musalman ...	...	17	...	...
Rajgar ...	Hindu ...	3,166	...	...	...
•• Rajput ...	Do. ...	585,913	748,868	— 21.76	— 162,955	•• Includes Bhati and Rangar.
†† Do. ...	Musalman ...	34,792	36,532	— 4.76	— 1,740	†† Includes Bhati and Rangar.
Rath ...	Do. ...	17,692	8,915	+ 99.32	+ 8,777	
Rathi ...	Hindu ...	827	4,184	— 80.23	— 3,357	
Rawa ...	Do. ...	714	...	...	...
Rawal (Rai) ...	" ...	6,231	2,115	+ 294.60	+ 4,116	
Rohela ...	" ...	...	152	...	...
†† Sadhu ...	" ...	34,766	64,415	— 46.03	— 29,649	†† Includes Atith, Fakir, Kabir- panthi, Nanakshahi, Puri, Ramanandi, Sanyasi, and Saraswati.
Saharia ...	" ...	8,366	5,855	+ 42.88	+ 2,511	
Do. ...	Animistic ...	7	...	...	...
Saiyad ...	Musalman ...	35,088	33,341	+ 5.22	+ 1,747	
Salvi ...	Hindu ...	2,921	282	+ 935.81	+ 2,639	
Sangtarash ...	Do. ...	800	1,543	— 48.15	— 743	
Do. ...	Musalman ...	327	168	+ 94.04	+ 159	
Sansi ...	Hindu ...	4,568	759	+ 501.84	+ 3,809	
Saraogi ...	Jain ...	52,874	54,121	— 2.30	— 1,247	
Sargara ...	Hindu ...	13,667	10,462	+ 30.63	+ 3,205	
Do. ...	Animistic ...	195	...	...	...
Satia ...	Hindu ...	496	42	+ 1,080.95	+ 454	
Savag ...	Do. ...	4,867	31,459	— 84.43	— 26,592	
Shekh ...	Musalman ...	242,046	332,528	— 27.21	— 90,482	
Shikari ...	Hindu ...	606	439	+ 37.35	+ 167	
Shikligar ...	Do. ...	2,117	2,809	— 24.63	— 692	
Do. ...	Musalman ...	71	35	+ 102.85	+ 36	
¶¶ Silawat ...	Hindu ...	3,911	4,940	— 20.83	— 1,029	¶¶ Includes Sompura.
Do. ...	Musalman ...	2,254	5,337	— 58.14	— 3,083	
Sindhi ...	Do. ...	9,360	46,359	— 79.80	— 36,999	
Sipahi ...	Do. ...	12,263	2,907	+ 321.84	+ 9,356	
Sirvi ...	Hindu ...	31,450	55,757	— 43.59	— 24,307	
Sonar ...	Do. ...	68,856	81,940	— 15.96	— 13,084	
Do. ...	Musalman ...	273	55	+ 414.72	+ 218	
Sondhia ...	Hindu ...	22,138	34,503	— 35.83	— 12,365	
Swami ...	Do. ...	29,170	24,213	+ 20.47	+ 4,957	
Tamboli ...	Do. ...	6,659	7,605	— 12.43	— 946	
Do. ...	Musalman ...	30	...	...	...
Tarag ...	Hindu ...	1,458	2,107	— 30.80	— 649	

SUBSIDIARY TABLE II.—(Continued).

VARIATION IN CASTE, TRIBE AND RACE SINCE 1891.

CASTE, TRIBE OR RACE.	Religion.	PERSONS.		Percentage of Variation Increase(+) or Decrease(—).	Net Variation Increase(+) or Decrease(—).	REMARKS.
		1901.	1891.			
1	2	3	4	5	6	7
* Teli	Hindu ...	47,523	65,279	— 27·20	— 17,756	* Includes Ghanchi.
Do.	Musalman.	19,366	9,130	+ 112·11	+ 10,236	
Thakaral	Hindu ...	228	4,310	— 94·70	— 4,082	
Thatera	Do. ...	3,721	2,217	+ 67·83	+ 1,504	
Do.	Musalman.	96	91	+ 5·49	+ 5	
† Thori	Hindu ...	16,366	15,333	+ 6·74	+ 1,033	† Includes Sansri.
Unspecified	Do. ...	68,105	319,348	— 78·67	—251,243	
Do.	Musalman.	16,381	11,112	+ 47·42	+ 5,269	
Do.	Jain ...	1,243	...	...	...
Do.	Animistic.	929	...	...	...
Arya ... ..	...	632	...	...	...
Jew ... ..	...	5	15	— 66·66	— 10	
Parsi ... ..	...	339	234	+ 44·87	+ 105	
Sikh ... ..	...	2,054	1,144	+ 79·54	+ 910	
Brahmo ... ..	...	124	...	...	...
African ... ..	...	...	1	...	...
American ... ..	...	9	14	— 35·70	— 5	
Armenian ... ..	...	6	4	+ 50.	+ 2	
Austrian ... ..	...	2	1	+ 100·	+ 1	
Danish ... ..	...	1	...	...	...
Dutch ... ..	...	1	...	...	...
‡ English ... ..	...	400	506	— 20·95	— 106	‡ Includes Welsh.
French ... ..	...	50	7	+ 618·28	+ 43	
German ... ..	...	4	11	— 63·63	— 7	
Greek ... ..	...	8	2	+ 300·	+ 6	
Irish ... ..	...	58	121	— 52·07	— 63	
Mauritian ... ..	...	8	...	...	...
¶ Portuguese ... ..	...	85	50	+ 70	+ 35	¶ Includes Goanese.
Russian ... ..	...	...	3	...	...
Scotch ... ..	...	69	99	— 43·48	— 30	
Spaniard ... ..	...	1	1	...	...
Swiss ... ..	...	2	1	+ 100·	+ 1	
|| Christian Converts ... ..	...	1,271	644	+ 97·83	+ 627	|| Includes Madrasi.
§ Eurasian ... ..	...	522	391	+ 33·51	+ 131	§ Includes Anglo-Indian and East-Indian.
European Unspecified ... ..	...	274	...	...	...
Christian Unspecified ... ..	...	69	...	...	...

SUBSIDIARY TABLE III.
CIVIL CONDITION BY AGE FOR SELECTED CASTES.

CASTE, TRIBE OR RACE.		PERCENTAGE OF EACH SEX UNMARRIED IN													
		Total.		0-5.		5-12.		12-15.		15-20.		20-40.		40 and Over	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15
Ahir	Hindu ..	48.04	37.23	99.87	99.62	98.57	91.75	81.28	37.65	52.04	5.72	19.74	1.12	6.95	.42
Balai	Do. ...	43.94	28.29	99.64	97.66	97.55	93.39	83.30	53.83	51.80	11.91	17.30	1.84	5.20	.70
Bambhi	Do. ...	43.73	33.98	98.85	95.37	96.77	87.55	79.49	62.18	58.28	32.42	24.13	1.05	10.95	...
Bauri	Do. ...	41.66	38.28	97.84	95.65	87.58	80.37	73.77	57.85	26.96	36.36	22.48	2.93	27.88	...
Bhangi	Do. ...	46.82	34.36	99.81	99.68	97.02	90.51	81.58	59.35	55.71	15.39	13.68	1.74	4.84	.63
Do.	Musalman ...	37.50	36.36	100.	100.	60.	100.	83.33	50	33.33	...	...	...	7.69	...
Bhat	Hindu ...	59.76	32.90	98.75	97.59	99.56	96.04	97.10	80.64	78.32	22.52	29.27	.84	12.50	1.13
Bhil	Animistic ...	50.34	37.96	99.85	97.69	98.13	95.39	90.35	79.25	74.08	44.03	19.08	5.16	5.50	1.20
Bishnoi	Hindu ...	29.23	33.50	97.73	96.89	90.97	86.06	65.93	50.61	32.26	31.47	13.52	1.04	6.14	.01
Brahman	Do. ...	45.66	28.63	99.75	99.67	97.21	86.75	81.03	52.37	56.91	18.08	24.73	.87	10.92	.28
Chakar	Do. ...	44.54	31.74	99.06	93.80	67.61	85.40	84.73	64.40	50.83	21.87	27.51	3.81	11.00	.54
Chamar	Do. ...	41.95	29.84	99.96	99.91	89.88	76.02	64.49	27.95	33.22	6.21	9.01	.79	3.03	.14
Charan	Do. ...	54.88	28.26	100.	95.24	100.	100.	92.16	68.42	61.67	17.95	16.67	1.01	8.04	...
Chhippa	Do. ...	41.71	27.62	99.47	98.82	95.72	85.80	84.74	48.03	48.05	8.15	16.87	.86	8.78	.47
Deswali	Musalman ...	29.23	43.64	100.	100.	100.	100.	100.	...	23.08	36.36	...	14.28	...	...
Dhobi	Hindu ...	41.21	33.24	99.61	99.71	94.90	88.50	71.37	45.55	39.25	8.61	15.83	1.13	56.47	.63
Grassia	Animistic ...	51.59	41.63	98.98	98.95	95.73	93.79	92.15	65.28	39.24	21.54	11.12	2.63	1.21	.62
Gujar	Hindu ...	48.57	36.47	99.72	99.69	97.64	93.42	85.39	40.26	56.48	7.30	22.89	.89	6.92	.37
Jat	Do. ...	45.43	34.80	98.09	98.54	94.48	87.37	81.06	45.27	54.84	20.08	23.64	2.94	8.49	.60
Do.	Sikh ...	52.	39.35	100.	100.	96.75	90.91	98.	81.25	83.33	40.	50.72	1.60	5.81	1.47
Do.	Musalman ...	57.14	42.05	100.	100.	100.	100.	100.	80.	75.	36.36	44.	...	8.33	...
Kaimkhani	Do. ...	46.32	28.56	99.67	98.44	97.86	89.72	88.04	52.39	66.04	13.82	24.95	1.34	5.35	.90
Kalbi or Patel	Hindu ...	44.91	32.12	99.07	87.04	91.11	78.23	76.15	71.61	37.61	22.95	25.11	1.74	11.32	...
Kayasth	Do. ...	38.96	24.38	100.	100.	98.85	90.10	81.35	59.37	35.05	2.94	19.91	.97	8.23	...
Khati	Do. ...	49.17	27.84	100.	99.58	97.81	87.40	91.96	46.72	66.98	9.53	20.79	.78	7.22	.13
Do.	Sikh ...	58.94	48.78	100.	100.	100.	100.	100.	80.	83.33	60.	13.04	...	...	...
Do.	Musalman ...	57.63	39.47	100.	100.	100.	100.	100.	100.	75.	...	45.83	...	...	...
Kumbhar	Hindu ...	46.16	34.21	99.57	96.89	94.79	89.49	84.69	49.21	43.78	19.90	18.92	1.97	10.34	.68
Do.	Musalman ...	56.52	40.43	100.	100.	99.18	96.08	93.02	65.79	6.67	31.58	25.32	3.10	6.18	...
Mahajan	Hindu ...	46.66	30.28	99.67	99.53	97.54	90.06	84.52	58.04	51.59	15.52	24.58	.90	12.06	.31
Do.	Jain ...	49.59	28.14	99.81	98.82	96.64	92.76	88.	62.42	56.47	9.75	28.27	1.76	12.88	.49
Mali	Hindu ...	46.12	30.50	99.76	96.32	94.87	90.74	85.23	60.21	54.89	14.26	23.30	1.26	6.85	.29
Meo	Musalman ...	52.05	40.45	99.98	99.98	98.60	95.32	89.50	72.01	62.94	24.13	16.64	1.75	4.11	.48
Mina	Hindu ...	48.05	30.89	99.72	99.13	97.64	92.71	84.79	53.33	67.43	12.61	22.99	1.73	11.24	.61
Moghia	Do. ...	46.60	17.39	100.	100.	100.	81.82	100.	...	33.33	22.22	23.08	2.49	69.23	...
Nai	Do. ...	42.82	33.52	99.69	99.64	96.77	92.58	88.31	39.43	52.58	5.49	16.96	1.27	4.53	.48
Do.	Musalman ...	48.85	36.58	100.	100.	98.54	95.62	87.40	64.96	60.90	17.12	20.67	4.42	4.35	.29
Rabari	Hindu ...	46.88	34.08	99.16	93.13	90.77	88.71	90.07	68.24	51.37	32.77	21.69	1.68	11.04	.69
Rajput	Do. ...	52.98	28.04	99.86	99.63	98.01	88.42	92.13	63.50	67.48	21.96	35.61	2.01	15.06	.43
Do.	Musalman ...	60.88	40.89	100.	99.22	98.65	95.02	94.91	73.74	84.49	39.39	44.03	4.33	8.12	.47
Rath	Do. ...	63.36	50.67	99.82	100.	99.61	98.58	98.19	95.81	92.91	71.30	45.42	7.23	7.27	1.45
Shekh	Do. ...	45.95	32.21	99.59	99.31	97.05	91.17	82.75	53.35	59.03	16.20	20.26	3.33	5.18	1.67
Sirvi	Hindu ...	35.19	34.18	97.85	92.31	86.60	75.79	71.76	60.51	35.68	23.11	15.25	.85	10.51	...
Sonar	Do. ...	38.58	34.79	99.88	99.78	94.90	84.01	71.78	70.79	39.01	22.83	17.54	1.75	9.20	.34
Sondhia	Do. ...	48.76	23.36	99.47	99.18	94.63	69.72	82.28	17.77	61.09	5.24	26.90	.82	80.18	.15

SUBSIDIARY TABLE-IV.

PROPORTION OF SEXES IN SELECTED CASTE.

CASTE, TRIBE OR RACE.				NUMBER OF FEMALES PER 1,000 MALES.						
				At all ages.	0—5	5—12	12—15	15—20	20—40	40 and aver.
1				2	3	4	5	6	7	8
Ahir	Hindu	...	...	866	1,054	1,075	676	833	756	826
Balai	do	...	...	931	1,085	837	869	815	963	1,004
Bambhi	do	...	...	880	1,322	877	1,298	869	657	850
Bauri	do	...	...	1,108	1,656	2,438	1,371	727	777	1,100
Bhangi	do	...	...	975	1,041	904	843	908	1,035	1,003
Do	Musalman	...	...	550	1,000	500	333	500	500	333
Bhat	Hindu	...	...	886	1,037	780	674	545	965	1,274
Bhil	Animistic	...	...	945	1,132	935	796	836	932	1,119
Bishnoi	Hindu	...	...	1,235	2,992	1,443	2,151	1,639	817	936
Brahman	do	...	...	925	1,078	980	965	805	869	959
Chakar	do	...	...	930	1,194	1,415	1,057	748	761	975
Chamar	do	...	...	918	998	868	805	839	978	928
Charan	do	...	...	863	955	591	500	650	1,100	1,269
Chhippa	do	...	...	919	1,050	1,361	518	745	916	932
Deswali	Musalman	...	...	846	2,500	2,600	1,000	846	1,400	115
Dhobi	Hindu...	...	...	916	1,325	1,044	544	660	1,224	1,072
Grassia	Animistic	...	...	943	974	912	917	639	1,138	905
Gujar	Hindu...	...	...	834	1,494	847	619	876	614	943
Jat	do	...	...	830	1,276	899	970	882	643	796
Do	Sikh	...	...	435	573	537	640	277	376	439
Do	Musalman	...	...	1,396	2,000	2,100	1,250	1,375	1,080	1,333
Kaimkhani	do	...	...	845	938	807	938	793	883	781
Kalbi or Patel	Hindu	...	...	779	537	978	1,217	860	502	992
Kayasth	do	...	...	954	1,167	1,161	542	1,051	473	941
Khatri	do	...	...	873	879	864	881	718	842	1,006
Do	Sikh	...	...	863	1,142	653	625	833	1,217	661
Do	Musalman	...	...	644	1,750	272	1,000	500	500	818
Kumbhar	Hindu	...	...	908	1,063	1,043	783	957	839	870
Do	Musalman	...	...	869	886	836	883	633	837	1,113
Mahajan	Hindu	...	...	931	1,069	872	1,117	931	852	952
Do	Jain	...	...	979	968	938	861	974	968	1,076
Mali	Hindu	...	...	919	1,024	1,055	863	684	914	979
Meo	Musalman	...	...	903	998	894	754	723	970	916
Mina	Hindu	...	...	913	1,044	1,142	723	706	802	1,052
Moghia	do	...	...	893	667	550	714	500	1,051	1,692
Nai	do	...	...	896	1,301	1,046	685	876	743	903
Do	Musalman	...	...	977	925	1,000	921	1,097	1,004	926
Rabari	Hindu	...	...	918	1,340	1,120	898	711	856	990
Rajput	do	...	...	794	829	726	783	756	769	885
Do	Musalman	...	...	894	957	897	855	867	832	970
Rath	do	...	...	847	902	918	837	785	828	828
Shekh	do	...	...	908	976	892	869	932	861	930
Sirvi	Hindu	...	...	933	1,249	1,378	1,841	760	579	869
Sonar	do	...	...	913	1,075	1,362	1,209	659	775	882
Sondhia	do	...	...	852	965	825	676	748	870	957

SUBSIDIARY TABLE V.

DISTRIBUTION BY DIVISIONS AND STATES OF THE PRINCIPAL CASTES NUMBERING NOT LESS THAN 20,000 MEMBERS

DIVISIONS AND STATES.	AHIR.		BALAI.		BAMBHI.		BAURI.		BHANGI.		BHAT.	
	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.
1	2	3	4	5	6	7	8	9	10	11	12	13
Rajputana	159,434	164	313,174	322	1,133	1	30,291	31	77,123	79	31,262	32
Western Division ...	3,755	14	142,078	548	...	...	26,761	103	10,037	39	11,366	44
Bikaner ...	775	41	131	2	...	...	2,455	42	4,110	70	1,456	25
Jaisalmer ...	...	...	...	...	...	...	...	...	53	7	14	2
Marwar ...	2,980	15	141,947	733	...	...	24,306	125	5,874	30	9,896	51
Southern Division ...	6,761	45	46,065	307	1,131	8	448	3	6,074	40	8,089	54
Mewar ...	6,652	64	40,911	397	1,083	11	448	4	4,302	42	5,145	50
Banswara and Kusalgarh ...	...	...	2,280	138	...	...	...	...	297	18	508	31
Partabgarh ...	54	10	1,157	222	48	9	...	...	261	50	652	125
Dungarpur ...	...	...	1,523	152	...	...	...	...	235	23	368	39
Sirohi ...	55	3	194	12	...	...	...	...	979	63	1,396	90
Eastern Division ...	148,918	264	125,031	222	2	...	3,082	5	61,012	108	11,807	21
Jaipur ...	67,551	254	84,472	318	...	...	1,177	4	23,886	90	4,058	15
Kishangarh ...	245	26	4,625	508	...	...	431	47	859	94	458	50
Lawa ...	...	...	24	93	...	...	2	7	40	15	15	56
Alwar ...	65,740	794	7,453	89	...	...	1,172	14	14,230	172	307	4
Bharatpur ...	4,675	75	1,772	28	...	...	13	...	8,919	142	864	14
Dholpur ...	491	18	...	...	...	...	...	...	2,221	82	899	33
Karauli ...	35	2	...	...	...	...	...	...	1,664	106	...	...
Jhalawar ...	467	52	3,999	444	...	...	...	...	783	87	356	39
Tonk ...	2,504	175	2,279	159	2	...	40	3	1,777	124	314	22
Bundi ...	716	42	8,175	477	...	...	...	...	1,335	78	295	17
Kotah ...	6,454	118	11,176	205	...	...	61	1	4,935	91	4,024	74
Shahpura ...	40	9	1,056	247	...	...	186	41	363	78	217	51

SUBSIDIARY TABLE V—(Continued).

DIVISIONS AND STATES.	BHIL.		BISHNOI.		BRAHMAN.		CHAKAR.		CHAMAR.		CHARAN.	
	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.
1	14	15	16	17	18	19	20	21	22	23	24	25
RAJPUTANA —	339,786	349	49,302	51	1,012,396	1,041	155,908	160	688,023	708	34,475	35
WESTERN DIVISION ...	39,257	151	48,297	186	259,752	1,001	64,863	250	76,873	296	25,335	78
Bikaner ...	9	...	8,598	147	64,107	1,099	8,753	150	58,785	1,005	3,660	63
Jaisalmer ...	1,551	211	2,426	331	3,710	506	999	136	8,883	1,211	923	126
Marwar ...	37,697	195	37,273	193	191,935	992	55,111	285	9,205	48	20,752	107
SOUTHERN DIVISION ...	278,582	1,854	1,005	7	123,920	825	31,604	210	42,436	282	2,754	18
Mewar ...	118,481	1,150	1,005	10	94,962	922	27,973	272	31,458	305	1,876	18
Banswara & Kusalgarh ...	104,329	6,310	...	...	9,604	581	277	17	3,061	185	...	...
Partabgarh ...	11,513	2,213	...	...	3,319	638	1,581	304	2,604	501	57	11
Dungarpur ...	33,887	3,385	...	...	9,688	968	1,138	114	3,091	300	209	21
Sirohi ...	10,372	671	...	...	6,347	411	635	41	2,312	150	612	40
EASTERN DIVISION ...	21,947	39	...	...	628,724	1,117	59,441	106	568,714	1,011	6,386	11
Jaipur ...	1,032	4	...	...	348,895	1,312	40,117	151	217,540	818	3,797	14
Kishangarh ...	585	64	...	...	7,078	778	2,568	282	3,216	354	384	42
Lawa ...	...	...	...	...	168	629	197	738	342	1,280	...	...
Alwar ...	...	...	...	...	79,045	954	6,122	74	92,320	1,114	251	11
Bharatpur ...	...	...	...	...	65,243	1,041	767	12	100,752	3,718	...	...
Dholpur ...	...	...	...	...	34,109	1,259	33	1	43,104	2,749	...	...
Karauli ...	...	...	...	...	19,760	1,260	1,220	78	22,787	841	...	...
Jhalawar ...	2,022	224	...	...	6,388	708	891	99	7,229	802	71	8
Tonk ...	1,558	109	...	...	8,052	562	465	32	13,789	962	555	39
Bundi ...	2,787	163	...	...	17,375	1,014	2,839	166	19,725	626	209	11
Kotah ...	12,603	231	...	...	38,781	712	2,844	52	53,909	989	1,089	20
Shahpura ...	1,360	319	...	...	3,830	897	1,378	323	3,001	703	30	7

SUBSIDIARY TABLE V.—(Contd.)

DISTRIBUTION BY DIVISIONS AND STATES OF THE PRINCIPAL CASTES NUMBERING NOT LESS THAN 20,000 MEMBERS.

DIVISIONS AND STATES,	CHHIPPA.		DESWALI.		DHOLI.		GRASSIA.		GUJAR.		JAT.	
	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.
1	26	27	28	29	30	31	32	33	34	35	36	37
Rajputana ...	43,039	44	5,659	6	47,926	49	12,297	13	462,739	476	845,909	870
Western Division,	15,382	59	1,015	4	10,809	42	4,538	17	22,691	87	353,242	1,362
Bikaner ...	3,027	52	...	...	1,251	21	...	...	1,391	24	133,352	2,281
Jaisalmer ...	11	1	...	...	137	19	...	...	4	1	351	48
Marwar ...	12,344	64	1,015	5	9,421	49	4,538	23	21,296	110	219,539	1,134
Southern Division,	5,237	35	...	...	4,485	30	7,759	52	51,649	344	59,421	396
Mewar ...	3,996	39	...	...	3,672	36	...	...	50,574	491	59,138	574
Banswara & Kusalgarh,	101	6	...	...	94	6	...	...	269	16	4	...
Partabgarh ...	19	4	...	...	401	77	...	...	658	126	185	36
Dungarpur ...	381	38	...	...	78	8	5	...	4	...	17	2
Sirohi ...	740	43	...	...	240	16	7,754	502	144	9	77	5
Eastern Division...	22,420	40	4,644	8	32,632	58	...	...	388,399	190	433,246	770
Jaipur ...	11,627	44	844	3	11,986	45	...	...	184,494	694	264,558	995
Kishangarh ...	454	50	1,577	173	433	48	...	...	6,107	671	16,059	1,765
Lawa ...	15	56	...	...	24	9	...	...	249	932	294	1,101
Alwar ...	2,014	24	...	...	5,036	61	...	...	46,046	556	35,650	430
Bharatpur ...	1,306	21	1,876	30	4,154	66	...	...	44,875	716	93,242	1,488
Dholpur ...	141	5	...	...	3,412	123	...	...	20,986	774	2,867	106
Karauli ...	659	42	...	...	1,032	66	...	...	15,754	1,005	829	53
Jhalawar ...	367	41	...	...	459	51	...	...	3,824	424	548	61
Tonk ...	598	43	120	8	934	65	...	...	9,544	666	9,027	630
Bundi ...	953	56	105	6	821	48	...	...	18,157	1,060	1,634	99
Kotah ...	3,962	73	103	2	4,051	74	...	...	34,772	638	5,027	92
Shahpura ...	324	76	19	4	290	68	...	...	3,591	841	3,451	809

SUBSIDIARY TABLE V.—(Continued.)

DIVISIONS AND STATES.	MEO.		MINA.		MOGHIA.		NAL.		RABARI.	
	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.
1	52	53	54	55	56	57	58	59	60	61
RAJPUTANA —	168,596	173	477,129	491	2,251	2	154,763	159	99,099	102
Western Division ...	1,000	4	25,749	99	...	...	42,305	163	68,242	263
Bikaner ...	...	...	1,139	19	...	...	14,518	248	1,233	21
Jaisalmer ...	...	...	...	...	...	...	1,222	167	200	27
Marwar ...	1,000	5	24,610	127	...	...	26,565	137	66,809	345
Southern Division ...	767	5	23,397	156	1,267	8	17,498	116	20,574	137
Mewar ...	559	5	17,956	174	952	9	15,162	147	7,644	74
Banswara & Kusalgarh	10	1	...	...	13	1	867	52	668	40
Partabgarh ...	185	36	138	27	195	37	748	144	59	11
Dungarpur ...	7	7	...	...	10	1	389	39	829	83
Sirohi ...	6	...	5,303	343	97	6	332	21	11,374	736
Eastern Division ...	166,829	296	427,983	760	984	2	94,960	169	10,283	18
Jaipur ...	654	2	240,961	906	2	...	43,031	162	3,460	13
Kishangarh ...	...	...	341	37	...	...	1,527	168	190	21
Lawa ...	...	...	79	295	...	...	67	251	...	...
Alwar ...	113,142	1,366	49,245	594	...	...	14,903	180	1,387	17
Bharatpur ...	51,546	823	12,698	193	...	...	11,156	178	511	8
Dholpur ...	...	...	14,076	512	19	1	4,751	175	65	2
Karauli ...	...	...	31,605	2,016	...	...	2,136	136	161	10
Jhalawar ...	125	14	415	46	...	...	1,766	196	183	20
Tonk ...	208	15	8,842	616	44	3	2,094	146	417	29
Bundi ...	69	4	22,353	1,305	...	...	2,984	174	1,066	62
Kotah ...	1,072	20	47,305	868	919	17	9,779	179	2,624	48
Shahpura ...	13	3	663	155	...	...	766	179	219	51

SUBSIDIARY TABLE V.—(Continued)

KAIMKHANI.		KALBI OR PATEL.		KAYASTH.		KHATI.		KUMBHAR.		MAHAJAN.		MALI.	
Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.
38	39	40	41	42	43	44	45	46	47	48	49	50	51
21,264	22	66,750	69	27,771	29	152,037	156	264,521	272	754,317	776	313,235	322
10,629	41	43,325	167	8,754	34	41,477	160	67,199	259	232,585	897	63,979	247
4,882	84	...	...	286	5	14,051	240	15,195	260	56,285	963	7,967	136
...	...	...	...	1	...	...	...	1,205	164	5,248	715	779	106
5,747	30	43,325	224	8,467	44	27,426	142	50,799	262	171,052	884	55,233	285
439	3	23,425	156	1,626	11	18,422	123	45,648	304	134,902	898	20,828	139
439	4	2,375	23	1,377	13	18,422	179	31,945	310	96,839	940	15,938	155
...	...	...	...	37	2	...	...	1,188	72	6,849	414	56	3
...	...	...	...	52	10	...	...	2,954	568	5,712	1,098	607	117
...	...	15,137	1,512	15	1	...	...	1,359	136	6,594	659	270	27
...	...	5,913	382	145	9	...	...	8,202	531	18,908	1,223	3,957	256
10,196	18	...	...	17,391	31	92,138	164	151,674	269	386,830	687	228,478	406
9,520	36	...	...	7,557	28	48,716	183	87,024	327	227,302	855	115,946	436
...	...	...	...	350	38	1,777	195	2,959	324	7,678	844	4,439	488
...	...	...	...	2	7	69	258	45	168	160	591	138	517
158	2	...	...	1,960	24	14,844	179	19,773	239	45,081	548	27,879	337
9	...	...	...	1,407	22	9,846	157	11,983	191	31,197	498	20,788	332
...	...	...	...	2,499	92	...	...	3,706	137	13,814	513	196	7
...	...	...	...	160	10	2,231	142	2,873	183	9,638	615	...	...
...	...	...	...	639	70	1,417	157	1,375	152	5,597	621	1,981	220
...	...	...	...	648	45	2,173	152	3,404	137	10,699	746	6,594	460
...	...	...	...	363	21	2,861	167	4,250	248	11,394	665	13,087	764
11	...	...	...	1,762	32	7,408	136	12,268	225	20,807	382	35,577	653
498	117	...	...	48	11	796	187	2,023	474	3,463	812	1,853	434

SUBSIDIARY TABLE V.—(Continued)

RAJPUT.		RATH.		SHEKH.		SIRVI.		SONAR.		SONDHIA.	
Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.	Number.	Proportion.
62	63	64	65	66	67	68	69	70	71	72	73
620,229	638	17,692	18	242,046	249	31,450	32	69,131	71	22,138	23
266,687	1,028	17,692	68	34,586	133	31,102	120	28,558	110	...	...
54,491	938	17,692	303	4,208	72	...	...	7,800	13	...	...
31,313	4,262	...	...	5,569	759	...	...	750	102	...	...
180,883	935	...	...	24,809	128	31,102	161	20,008	103	...	...
121,247	807	...	...	18,588	124	348	2	9,867	66	9	...
92,773	901	...	...	12,188	118	...	...	6,877	67	...	...
4,907	297	...	...	938	57	...	...	500	39	...	...
3,212	617	...	...	987	190	...	...	419	85	9	2
6,999	699	...	...	698	76	...	...	476	48	...	...
13,356	864	...	...	3,777	244	348	22	1,574	102	...	...
232,295	413	...	...	188,872	336	...	...	30,706	55	22,129	39
124,343	481	...	...	97,857	368	...	...	16,539	62	...	...
5,093	560	...	...	3,812	422	...	...	769	85	...	...
103	386	...	...	31	116	...	...	33	121	...	...
33,833	408	...	...	19,614	237	...	...	2,660	32	...	...
11,931	20	...	...	16,937	256	...	...	1,779	28	...	...
22,101	816	...	...	12,137	448	...	...	1,277	47	...	...
7,387	471	...	...	5,474	349	...	...	776	49	...	...
3,301	366	...	...	2,831	314	...	...	773	86	22,085	2,419
3,166	221	...	...	8,142	568	...	...	1,025	72	5	...
4,626	270	...	...	4,886	285	...	...	1,123	66	39	2
14,816	274	...	...	17,079	314	...	...	3,682	68	...	...
1,595	373	...	...	942	221	...	...	270	63	...	...

SUBSIDIARY TABLE VI.
Chief Clans of Rajputs.

MAIN CLANS AND SUB-DIVISIONS.				Persons.	Males.	Females.	MAIN CLANS AND SUB-DIVISIONS.				Persons.	Males.	Females.
1				2	3	4	1				2	3	4
Bir Goojar—				7,906	3,943	3,963	Gehlote or Sisodia. (Contd.)						
Bir Goojar	...	...		3,531	1,795	1,736	Kelwa	...	...		40	15	25
Sikarwal	...	...		4,375	2,148	2,227	Kanawat	...	...		84	62	22
Bundela—							Kikawat	...	...		212	148	64
Bundela	...	...		22	22	...	Kishnawat	...	...		7	2	5
Byce, Beis or Bans—							Kotecha or Korecha	...	...		5	...	5
Byce, Beis or Bans	...	...		338	153	185	Kumbhawat	...	...		161	48	113
Chaora—							Malan	...	...		11	4	7
Chaora	...	...		3	1	2	Mangalia	...	...		3	1	2
Chohan or Hara—				86,460	47,189	39,271	Ranawat	...	...		1,109	649	460
Bhadooria	...	...		605	171	434	Sakrawat	...	...		3	...	3
Balot	...	...		61	26	35	Saktawat	...	...		579	325	254
Barogi	...	...		1	1	...	Sarangdeo	...	...		21	10	11
Chandel	...	...		149	107	42	Sarangdawat	...	...		36	22	14
Chohan	...	...		68,441	37,403	31,038	Sisodia	...	...		45,870	25,428	20,442
Choonara	...	...		795	365	430	Udawat	...	...		1	1	...
Deora	...	...		5,493	3,172	2,321	Gherwal—						
Hara	...	...		8,315	4,520	3,795	Gherwal	...	...		11	2	9
Kheechee	...	...		1,527	859	668	Gohel—						
Nimawat	...	...		4	...	4	Gohel	...	...		1,640	772	868
Noorbhan	...	...		729	411	318	Gor—						
Picha	...	...		3	2	1	Gor	...	...		9,446	4,905	4,541
Sanwat	...	...		16	12	4	Jhala—				5,446	2,830	2,616
Sonigorra	...	...		321	140	181	Jhala	...	...		5,431	2,818	2,613
Dabi—							Macwana	...	...		15	12	3
Dabi	...	...		276	155	121	Kachwaha or Cushwaha—				100,186	62,052	38,134
Dahia—							Bankawat	...	...		146	84	62
Dahia	...	...		4,828	2,141	2,687	Dheerawat	...	...		27	15	12
Dahima—							Dudawat	...	...		7	5	2
Dahima	...	...		6	5	1	Hamirdeka	...	...		76	28	48
Dor or Doda—							Jhamawat	...	...		44	23	21
Dor or Doda	...	...		19	12	7	Jogi Kachwaha	...	...		18	9	9
Gehlote or Sisodia—				51,366	28,368	22,998	Kachwaha	...	...		91,939	57,246	34,693
Aharya or Ada	...	...		65	24	41	Khangrote	...	...		14	10	4
Bagrawat	...	...		14	9	5	Khoombawat	...	...		22	12	10
Bhakrawat	...	...		73	26	47	Kullianote	...	...		343	114	229
Bhakrot	...	...		12	7	5	Naruka	...	...		2,529	1,429	1,100
Chanwad	...	...		1	1	...	Nathawat	...	...		177	107	70
Chandrawat	...	...		663	306	357	Nikawat	...	...		23	23	...
Choondawat	...	...		152	79	73	Pichanot	...	...		162	101	61
Chandawat	...	...		1,192	667	525	Radark	...	...		150	121	29
Dulawat	...	...		242	190	52	Raghubansi	...	...		30	20	10
Gehlote	...	...		810	344	466	Rajawat	...	...		1,043	546	497

SUBSIDIARY TABLE VI.—(Contd.)

Chief Clans of Rajputs.

MAIN CLANS AND SUB-DIVISIONS.	Persons.	Males.	Females.	MAIN CLANS AND SUB-DIVISIONS.	Persons.	Males.	Females.
1	2	3	4	1	2	3	4
Kachwaha or Cushwaha—(Contd.)				Solanki or Chalook—(Contd.)			
Shekhawat	3,432	2,159	1,273	Katara	12	7	5
Sultanot or Sultanwat ...	4	...	4	Nathawat	12	1	11
Parihar or Prithiar or Padyar—	9,448	4,289	5,159	Solanki	18,564	9,529	9,035
Inda	1,130	543	587	Tak or Takshac—	...	...	...
Parihar	8,318	3,746	4,572	Tak	109	50	59
Parmar or Panwar—	43,435	23,038	20,397	Yadu or Jadon—	74,666	39,882	34,784
Barasia	3	3	...	Bhatti	22,607	12,559	10,048
Barod	108	49	59	Jadon	32,336	16,705	15,631
Dodia	82	51	31	Jatu	468	173	295
Hankla or Sankla	2,108	1,019	1,089	Tuar	19,255	10,445	8,810
Khyr or Khyjar	19	10	9	Miscellaneous—	10,242	5,839	4,403
Mori	581	215	366	Bachhal	5	2	3
Panwar or Parmar	40,196	21,483	18,713	Bagor	29	12	17
Sagar	31	5	26	Baksaria	2	2	...
Sindal	285	203	82	Balaputa	4	...	4
Soda	1	...	1	Balbhadrawat	3	...	3
Sorutea	18	...	18	Balla	1,301	721	580
Umat	3	...	3	Banbirputa	2	2	...
Rathore—	122,160	72,844	49,316	Barothia	4	2	2
Balia	286	151	135	Basle	4	...	4
Beedawat	2	1	1	Bhankrot	7	5	2
Bodana	23	15	8	Bhoomia	1	1	...
Champawat	65	33	32	Bijas	7	1	6
Chandawat	10	2	8	Birani	4	4	...
Chandel	92	55	37	Bonder	1	1	...
Dalia	22	15	7	Chanderbansi	1	1	...
Jora or Jodha	19	6	13	Chatrawat	2	...	2
Kalawat	6	6	...	Chootia	6	4	2
Karnawat	1	...	1	Derawat	17	4	13
Khangarote	8	4	4	Dewari	8	5	3
Lodha	3	2	1	Dexit or Dikhiet	20	12	8
Mertia	9	4	5	Dhankra	316	104	212
Rahtore	121,496	72,505	48,991	Gamlai	5	3	2
Udawat	118	45	73	Ganot	5	...	5
Sengar—	...	...	...	Garwa	134	51	33
Sengar	740	401	339	Gharsoli	14	14	...
Solanki or Chalook—	18,949	9,712	9,237	Ghore	7	6	1
Almooh	131	75	56	Gogawat	47	44	3
Baghela	149	60	89	Gontam	16	9	7
Balnot	47	14	33	Gujarati	1	1	...
Bhikawat	32	26	6	Gulta	3	3	...
Bhoorta	2	...	2	Humirda	3	...	3

SUBSIDIARY TABLE VI.—(Contd.)
Chief Clans of Rajputs.

MAIN CLANS AND SUB-DIVISIONS.				Persons.	Males.	Females.	MAIN CLANS AND SUB-DIVISIONS				Persons.	Males.	Females.
1				2	3	4	1				2	3	4
Miscellaneous.—(Contd.)							Miscellaneous.—(Contd.)						
Jankothi	...	...	...	6	5	1	Pacharia	...	...	...	1	...	1
Janwar	...	...	...	1	1	...	Parwal	...	...	...	28	17	11
Jasawat	...	...	...	226	148	78	Palak	...	...	...	18	14	4
Jhujhara	...	...	...	10	9	1	Panhar	...	...	...	1	...	1
Kanni	...	...	...	74	46	28	Pawala	...	...	...	19	12	7
Kanwar	...	...	...	1	...	1	Pharalia	...	...	...	10	3	7
Kasnawat	...	...	...	8	4	4	Pindara	...	...	...	75	32	43
Kataria	...	...	...	4	4	...	Parkheri	...	...	...	3	3	...
Khawaswal	...	...	...	231	142	89	Rajoti	...	...	...	2	...	2
Kharwal	...	...	...	6,679	3,852	2,827	Rai	...	...	...	5	3	2
Klichra	...	...	...	14	11	3	Rawat	...	...	...	17	11	6
Kirar	...	...	...	529	370	159	Sambhar	...	...	...	1	1	...
Kathre	...	...	...	3	3	...	Sanwar	...	...	...	22	...	22
Kumrawat	...	...	...	100	60	40	Saloki	...	...	...	38	19	19
Maloon	...	...	...	4	...	4	Sarganwat	...	...	...	5	...	5
Mangatri	...	...	...	4	4	...	Singarwal	...	...	...	6	2	4
Mansingot	...	...	...	3	2	1	Singrate	...	...	...	6	2	4
Marahitta	...	...	...	21	12	9	Soman	...	...	...	4	3	1
Mathur	...	...	...	15	8	7	Surkhila	...	...	...	7	5	2
Mukhtawat	...	...	...	8	6	2	Tarwaria	...	...	...	8	6	2
Nagar	...	...	...	5	3	2	Tinhar	...	...	...	21	1	20
Naroop	...	...	...	20	1	19	Unspecified—	...	...	...	37,146	17,393	19,753

CHAPTER X.

Occupations.

(TABLES XV and XV-A.)

Introductory.

255. The distribution of the population by occupation or by their means of livelihood is shown in Table XV. This table, which distinguishes, in the case of each occupation, actual workers from dependents, and shows occupations combined with agriculture, has been divided into three parts. Part I gives the total number of persons in Rajputana subsisting by each occupation; Part II shows their distribution by Natural Divisions and States; and Part III contains the statistics of persons residing in each of the eight Cities of Rajputana. Table XV-A shows the Subsidiary Occupations which are combined with certain selected Principal Occupations.

256. It was recognised that the filling up of the occupation columns was the most difficult portion of the task imposed upon the enumerating agency and, as this was the first occasion, moreover, in two States—Partabgarh and Banswara—on which an attempt was made to record the occupations of the people, the instructions issued to the enumerators were consequently of the fullest and most elaborate description. These instructions which were taken from the Imperial Census Code ran as follows :—“ Columns 9 and 10 (occupation.)

Instructions to enumerators.

Do not use general or indefinite terms, such as “ service,” “ Government service,” “ shopkeeping,” “ writing,” “ labour,” etc. Find out and state the exact kind of service, the goods sold, the class of writing or labour. If a man expresses doubt as to what he should consider his principal occupation, ask him on which of his occupations he spends the most time and enter that in column 9.

If a man says his occupation is service, distinguish—

Government service,

Railway service,

Local or Municipal service,

Village service,

stating in each his rank, what branch he serves in, and the nature of his work.

In the case of domestic service state precisely the kind of service rendered, and also enter the occupation of the person to whom it is rendered, *e. g.*, zamindar's cook, baniya's water-carrier, etc.

Show pensioners as military or civil, as the case may be.

Show persons who live on the rent of lands or buildings in towns as landlords.

Show persons who live on money lent at interest, or on stock, bonds or other securities, as capitalists.

In the case of agriculture distinguish—

Rent receivers,

Actual cultivators, including sharers,

Field labourers, separating those regularly employed from those who work by the day or by the job.

Show gardeners and growers of special products such as cardamums, betel, pepper, etc., separately.

In the case of labourers, not being agricultural labourers, distinguish navies or earth-workers, labourers in mines, stating the substance mined such as coal, stone, mica, gold, etc., and operatives in mills, workshops, or factories, stating the kind of mill or factory, such as jute mills, cotton mills, rice mills, lac factories, rope works, etc.

In the case of clerks show the occupation of the clerk's employer, and show separately accountants, cashiers, typewriters and salesmen in shops.

In the case of traders specify carefully the kind of trade, and state whether they make what they deal in.

In the case of large manufacturers show the proprietor as a manufacturer and specify the branch of manufacture, as cotton manufacturer, etc. For minor industries state precisely the nature of work done, for example, whether a weaver weaves cotton, silk, carpets, etc., whether a bangle maker makes bangles of glass or lac, and so on.

Women and children who work at any occupation, of whatever kind must be entered in this column, whether they earn wages or not.

Subsequently, on receipt of the revised edition of the Imperial Code, the supervisors and enumerators of those States in which there were factories were instructed to be careful "in the case of persons engaged in the preparation and supply of material substances to distinguish between those engaged in hand industries and those who own or who are employed in mills or factories, whether large or small, and whether under European or Native management. If, for example, a man described himself as a weaver, he should be asked not merely what substance he weaves, but whether he works a hand loom of his own or is employed in a power loom mill." With regard to the entry of Subsidiary occupations the rule ran :—"If a man has several subsidiary occupations enter only that on which he spends most time." In the case of dependents (column 11) the enumerators were warned that "only those persons who were absolutely dependent were to be entered in this column, and that women and children who work at any occupation, of whatever kind, whether they earn wages or not should not be shown as dependents. In the case of a joint family several members of which earn money the entry in column 11 was to be the principal occupation of the eldest. Servants were not to be shown as dependent on the occupation of their master." The instructions appear to have been carefully followed to the best of their ability by the enumerating staff and the return is probably fairly precise and complete. Out of a population of nearly ten millions only 2,089 persons or 2 in every 10,000 have been shown as of "indefinite occupation."

System of Classification.

257. The occupations returned by the people have been classified according to the scheme drawn up by the Census Commissioner, who remarks in his covering letter that the points to be observed in the scheme are the following :—

- "(1) The classes, orders and sub-orders of the classification of 1891, as set out at pages 91-93 of the General Report and pages,

XII and 455-475 of the first volume of the Tables, have been retained with the following exceptions":—

(a) Class G.—Indefinite occupations and means of subsistence independent of occupation, has been sub-divided into—

G.—Unskilled labour, not agricultural.

H.—Means of subsistence independent of occupation.

(b) Order XXII.—Complex occupations, has been omitted.

(2) Provision has been made throughout for distinguishing persons who make particular articles from those who sell them, except in those cases where the two functions are well-known to be combined.

(3) "Under Class D. preparation and supply of material substances, the group headings in each Sub-order are arranged so as to make it possible to distinguish persons engaged in hand industries carried on in their own houses, from persons who own, or are employed in mills or factories, whether large or small, whether under European or Native management, and whether operated by special motive power or not." Mr. Risley further points out that "although the classes, orders and sub-orders of 1891 have been retained, the system now adopted for dealing with occupations differs very materially from that employed in the last Census. The figures of 1891 gave merely the population supported by the various occupations; males and females were mixed up; and no attempt was made to distinguish workers from dependents. Makers and sellers, again, were shown together, and no distinction was drawn between home industries and industries carried on in factories."

The process of classification, according to the new scheme, in the Census office was long and tedious, and a considerable period of time was taken up by frequent references to the schedules and, in certain cases, to the local authorities in order to elicit the meaning of doubtful or little known occupations.

258. The various means of livelihood are divided into the following main classes:—

Main Divisions of
Occupation

- A. Government.
- B. Pasture and agriculture.
- C. Personal services.
- D. Preparation and supply of material substances.
- E. Commerce, transport, and storage.
- F. Professions.
- G. Unskilled labour, not agricultural.
- H. Means of subsistence independent of occupation.

Subordinate to these eight classes come 24 Orders which are sub-divided into 79 Sub-orders, and these Sub-orders are further divided into 520 Groups which represent the various means of sustenance returned in the schedules.

259. The general distribution of the population by occupation is shown in Subsidiary Table I annexed to this Chapter, which gives the percentage on the total population of the persons supported and of the actual workers, as well as the percentage in each Order and Sub-order of "actual workers" and "dependents." It also shows the percentage of the total "actual workers" employed in cities and in rural areas, and the percentage of the "dependents" to the "actual workers" in cities, and in rural areas. In this table rural areas means everything except cities.

CLASS A.—GOVERNMENT.

Class A—Government.

260. This Class comprises three Orders:—I, Administration ; II, Defence; and III, Service of Foreign Native States.

Of the 425,536 persons in this Class 289,805 or 68 per cent. belong to Order I, that is, are supported by administrative work; 135,659 are engaged in the defence of the country; and 72 belong to the service of Foreign Native States beyond Rajputana. The percentage on the total population of persons supported is 4·38 and of actual workers 2·24. The percentage of actual workers employed in rural areas is 77·36 as against 22·64 employed in the cities, but the percentage of dependents to actual workers is higher in the cities than in the rural areas.

ORDER I.—ADMINISTRATION.

Order I.—Administration.

261. This comprises four Sub-orders:—1, Service of the Imperial Government and Local Administration; 1-A, Service of the Rajputana States (this Sub-order was introduced subsequently to suit the requirements of the Native States); 2, Service of Local and Municipal Bodies; 3, Village service. The figures of the first three Sub-orders, that is 1, 1-A, and 2 only refer to occupations inseparably connected with the main end of Government, and do not include persons employed in special functions, such as sanitation, engineering, medical work, etc., who are shown separately under their proper designations.

Sub-order 1—Service of the Imperial Government and Local Administration.

262. The number of persons supported by Sub-order 1 is 558. Of these nearly 40 per cent. are workers

The dependents are mostly the families of the clerks and chuprassis attached to the offices of the Local Administration.

Sub-order 1-A—Service of the Rajputana States.

263. Sub-order 1-A contains 153,876 persons or 1·58 per cent. of the total population. The percentage of workers and dependents is 45·70 and 54·30 respectively. This Sub-order is divided into two groups (a) Chiefs, nobles and their families; (b) Darbar officials and menials. The latter contains over 92 per cent. of the aggregate of the Sub-order.

Sub-order 2—Service of Local and Municipal Bodies.

264. There are 13,242 persons supported by employment under Local and Municipal Bodies. The percentage of workers is 43·63 and of dependents 56·37. The majority of the persons are included in the group clerical establishment. Municipalities have only been started in a few towns in Rajputana.

Sub-order 3—Village Service.

265. There are 122,162 persons or 1·26 per cent. of the population in this Sub-order, which includes non-agricultural headmen, accountants, watchmen and other village servants. It is probable that under the first head a number of headmen and their families are included who are really cultivating landholders but who have been entered in the schedules as *patel* the local designation for a headman. For Native States I think it would be advisable not to

have an entry of headmen in this Sub-order, because all headmen have some landed interest in their villages. The actual village menials, on the other hand, are, doubtless, considerably understated, because, unless village service was specifically entered, they would be classed under the general designations of carpenters, blacksmiths, leather-workers, etc. The actual workers form 42·60 per cent. of the persons supported by village service. The percentage of dependents to actual workers is higher in the cities because most of the women and children in rural areas work in the fields.

ORDER II—DEFENCE.

266. This Order contains three Sub-orders, *viz.*, 4, Army (Imperial); 4-A, Army of the Rajputana States; and 5, Navy and Marine. The number contained in this Order is 135,659 or 1·40 per cent. of the population.

Order II—Defence.

267. There are only 3,705 persons supported by service in the Imperial Army of whom, as might be expected, the larger portion, 59 per cent. are actual workers. The children at the Lawrence Military School at Abu who are practically all the sons and daughters of military men raise the percentage of the dependents.

Sub-order 4.—Army
(Imperial)

268. This includes (a) Imperial Service Troops and (b) State Troops other than Imperial Service. The number of persons supported by this Sub-order is 131,955 which is equivalent to 1·36 per cent. of the total population. Of this number nearly 95 per cent. belong to the second of the headings, mentioned above, namely, State Troops other than Imperial. The actual workers among them who number 64,014 are not, however, troops in the ordinary sense of the term but form the irregular escorts of the Chiefs and their principal nobles and officials. Under this heading 295 female sweepers, employed in regimental lines are included. The number under heading (a) Imperial Service Troops is 7,330, *viz.*, workers 4,016 and dependents 3,314.

Sub-order 4-A.—Army
of the Rajputana
States.

269. The Navy and Marine are represented by 1 sailor, a railway passenger.

Sub-order 5.—Navy and
Marine.

ORDER III—SERVICE OF FOREIGN NATIVE STATES.

270. In relation to Rajputana this Order shows only those persons who are employed in the Civil and Military services of Native States outside of Rajputana, whereas in Part II, which gives the statistics of each State, persons in the service of the Tabulating State are distinguished from persons who belong to the service of any other Native State whether situated in Rajputana or elsewhere. The Order is divided into two Sub-orders Nos. 6 and 7, but the number of persons, 72, included in them is too small to require comment.

Order III—Service of
Foreign Native
States.

CLASS B—PASTURE AND AGRICULTURE.

271. 5,631,438 persons or 57·91 per cent. of the population are included in this class which is divided into two Orders:—

Class B—Pasture and
Agriculture.

IV.—Provision and care of animals, and V—Agriculture. The former contains 1·56 per cent. of the total population of the province and the latter 56·35 per cent. amongst whom persons having an interest in land largely predominate.

ORDER IV—PROVISION AND CARE OF ANIMALS.

Order IV—Provision and care of animals.

272. Order IV.—Provision and care of animals, contains 152,140 persons and is divided into two Sub-orders, namely, 8, Stock breeding and dealing, and 9, Training and care of animals.

Sub-order 8—Stock breeding and dealing.

273. This contains 149,710 persons or 1·54 per cent. of the total population, of whom 66·75 per cent. are returned as workers. It is divided into a number of groups which differentiate between persons who are connected with horses and mules and those who are connected with cattle, camels, sheep and goats, and pigs. Herdsmen, and shepherds and goatherds are also shown under separate headings. These last two groups contain 45,388 and 41,501 persons respectively. Sheep and goat breeders and dealers with their dependents number 36,489 and cattle breeders 14,072. The camel breeders, who are returned chiefly by Marwar, and Mewar, number 9,344. Both Bikaner and Jaisalmer are well-known camel-breeding tracts and the small number shown by them is due doubtless to the fact that camel-breeding is mostly carried on by land-owners and is subsidiary to agriculture. The same remarks apply to horse-breeding. The landowning and other classes are generally averse to mule breeding and few, if any, mules are bred in Rajputana. Pig breeding too, as a means of livelihood, has very few followers.

Sub-order 9—Training and care of animals.

274. Of persons engaged in the training and care of animals over two-thirds are horse and elephant trainers. Farriers comprise the greater portion of the remainder.

ORDER V—AGRICULTURE.

Order V—Agriculture.

275. This is the main occupation followed in Rajputana and supports 5,479,298 persons or 56·35 per cent. of the population. Out of the total number of people supported by agriculture 64·04 per cent., are actual workers who, as was to be expected, almost all reside in rural areas. The percentage of dependents to actual workers is twice as high in the cities as in rural areas because many of the large land-owners live in the cities, and the wives and children of these wealthy men take no part in the agricultural work of their estates, whereas in the rural areas the wives, and all but the very young children of the ordinary cultivators assist in the weeding and other general field labour. This Order is divided into four Sub-orders the actual strength of which is shown below:—

Sub-order.	Actual Strength.	Percentage on total population.
10. Land-holders and tenants ...	5,010,968	51·53
11. Agricultural labourers ...	451,867	4·65
12. Growers of special products ...	12,389	0·13
13. Agricultural training and Supervision and Forests ...	4,074	0·04
TOTAL ...		5,479,298
		56·35

Sub order 10—Landholders and Tenants.

276. Persons who have an interest in land form the large majority and constitute over 88 per cent. of the total of the Order and 51·53 per cent. of the entire population of Rajputana. The actual workers, of whom 0·40 per cent. only live in cities, form 62·66 per cent. of the persons sup-

ported. This Sub-order has been divided into two main groups:—Rent-receivers and Rent-payers, and each of these in turn has been further sub-divided into three separate headings.

The Rent-receivers contain 434,245 persons or nearly 8 per cent. of the total agricultural population. The three headings into which this group has been sub-divided are (a) Non-cultivating land-holders or land-owners; (b) Cultivating land-holders or land-owners; (c) Unspecified land-holders or land-owners. Of these, (b)—Cultivating land-holders, contains the largest proportion, namely, 223,729 persons. The number under (a) is 191,487; and under (c) 20,029. In all three sub-divisions the number of dependents exceeds slightly that of the actual workers.

The Rent-payers number 4,576,723 persons or 83 per cent. of the agricultural population. They are divided into (a) Non-cultivating tenants, 250,160; (b) Cultivating tenants, 2,184,623; (c) other cultivators 2,081,940. The cultivating tenants are more than eight times as numerous as the non-cultivating tenants which shows that in the Native States the land is mostly in the hands of the actual working farmers. Many of those returned under the heading "Other Cultivators" are probably cultivating tenants who were entered merely as *kastkar*.

277. Agricultural labourers number 451,867 persons or 8·2 per cent. of the agricultural population. They are divided into Farm servants, Field labourers, and Jhum cultivators. The first term denotes persons engaged for agricultural work by the year or for a long term, and the second, persons similarly engaged, but by the day or for very short terms. It was desirable to make the distinction but it is doubtful if the statistics are very reliable. The farm servants number 71,667, and the field labourers 380,139. Among the actual workers of these two groups males predominate in the first, and females in the second. Women are largely employed in harvesting and temporary field labour, and the families of poor emigrants returning to their homes after the famine have no doubt helped to swell the figures of the field labourers. One person only was returned as a "jhum" cultivator.

Sub-order 11—Agricultural Labourers.

278. The growers of special products number only 12,389 persons or 0·22 per cent. of the agricultural population. The great majority of these are fruit and vegetable growers; there are also a few betel-leaf growers.

Sub-order 12—Growers of special products.

279. Under this Sub-order there are 4,074 persons almost all of whom are clerks or petty rent-collectors, and forest guards and peons. In addition to the numbers here given of those who are supported by agriculture it will be seen from paragraph 362 that there are 223,118 persons or 5·25 per cent. of the population who combine agriculture with their principal calling.

Sub-order 13—Agricultural training and supervision and forests.

CLASS C—PERSONAL SERVICES.

ORDER VI—PERSONAL, HOUSEHOLD, AND SANITARY SERVICE.

280. This contains 458,097 persons or 4·71 per cent. of the total population. It is divided into three Sub-orders:—14 Personal and domestic services; 15, Non-domestic entertainment; 16, Sanitation. The great majority of the persons shown in this Order are supported by personal and domestic services; the number in the second Sub-order is very small; and most of those contained in the last Sub-order are scavengers.

Class C—Personal services.

Sub-order 14—Personal and domestic services.

281. Of the 384,106 persons contained in Sub-order 14 the greater number are indoor servants, barbers, water-carriers and washermen; there is also a considerable number under the heading miscellaneous and unspecified. Among all the groups, the proportion of female workers is fairly high especially among the shampooers. 12·26 per cent. of total workers are employed in the cities.

Sub-order 15—Non-domestic entertainments.

282. There are only 1,069 persons in this Sub-order nearly all of whom are rest-house and serai owners and managers. The mass of the people require no inn or refreshment-room when they go on a journey. They sleep by their carts or in a village shed.

Sub-order 16—Sanitation.

283. This Sub-order contains 72,770 persons who are mostly sweepers and scavengers. The proportion of the sexes among the workers is pretty evenly balanced.

CLASS D—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.

Class D—Preparation and supply of material substances.

284. This class numbers 1,768,082 persons or 18·18 per cent. of the population. It contains eleven Orders:—

VII—Food, drink, and stimulants.

VIII—Light, firing and forage.

IX—Buildings.

X—Vehicles and vessels.

XI—Supplementary requirements.

XII—Textile, fabrics and dress.

XIII—Metals and precious stones.

XIV—Glass, earthen and stoneware.

XV—Wood, cane, leaves, etc.

XVI—Drugs, gums, dyes, etc.

XVII—Leather, etc.

ORDER VII—FOOD, DRINK AND STIMULANTS.

Order VII—Food, Drink and Stimulants.

285. Order VII—Food, Drink and Stimulants. Of the eleven Orders comprised in class D, that relating to the preparation and supply of food and drink which supports 525,955 persons or 5·41 per cent. of the population is the largest. This Order is sub-divided into three Sub-orders, namely, Sub-order 17, Provision of animal food; 18, Provision of vegetable food; 19, Provision of drink, Condiments and Stimulants. Of the total number of persons comprised in the Order, 521,220 or over 99 per cent. are engaged in the provision of vegetable food. The numbers supported by Sub-orders 17 and 19 are much the same.

Sub-order 17—Provision of animal food.

286. The cow and buffalo keepers and sellers of milk and butter, 23,803, the butchers and slaughterers 21,536, and the ghee preparers and sellers 6,708 comprise most of the persons contained in this Sub-order. The actual workers slightly exceed the dependents.

Sub-order 18—Provision of vegetable food.

287. Under the heading "miscellaneous" which doubtless includes many of the ordinary Bania class who sell grain, sweetmeats, vegetables and most articles of vegetable food there are 244,235 persons or 46 per cent. of the total number contained in this Sub-order. Next come the grain and pulse dealers 67,858, and then the oil pressers 44,146. The vegetable and fruit sellers, among whose 'actual workers' females are more than twice as numerous as the males, number 19,057 and sweetmeat sellers 8,673. There are no biscuit or sugar factories or flour, rice and oil mills.

288. There are 51,745 persons in this Sub-order. The distillers of country-made spirits, 14,098, come first. The grocers and general condiment dealers 12,531 are next, and then the sellers of wines and spirits 7,307. The tobacco sellers, salt makers and betel-leaf sellers follow. The number of opium, bhang and ganja sellers would at first sight appear to be remarkably few considering how widely opium is used, but it must be remembered that the *Kusumba* (liquid opium), the form in which it is usually taken by the dominant classes is prepared like any other portion of the family food and no special occupation is attached to its manufacture or sale. The salt stores managers and workmen are mostly the employés of the Salt Department of the Government of India at Sambhar.

Sub-order 19—Provision of Drink, Condiments and Stimulants.

ORDER VIII—LIGHT, FIRING AND FORAGE.

289. This Order contains 75,636 persons or 0·78 per cent. of the population. Of these 1,978 only are found in the Sub-order lighting.

Order VIII—Light, Firing and Forage

290. Three-fifths of the persons supported by this Sub-order are contained under the heading pressers of vegetable oil for lighting. 297 are connected with the gas-works in Jaipur.

Sub-order 20—Lighting.

291. Of the 73,658 persons contained in this Sub-order 35,410 are hay, grass and fodder sellers and 31,476 are fire-wood, charcoal and cow-dung sellers. In both these groups the females outnumber the males and the number of actual workers largely exceeds that of the dependents.

Sub-order 21—Fuel and Forage.

ORDER IX—BUILDINGS.

292. This Order contains 67,136 persons or 0·69 per cent. of the population. It is divided into two Sub-orders, building materials, and artificers in building.

Order IX—Buildings.

293. There are only 16,291 persons in this Sub-order. Most of the brick makers have probably been returned as potters because it is their main business and because it is the custom to return the caste for the occupation. Brick and tile makers, lime burners and labourers in stone works form the bulk of the persons under this heading.

Sub-order 22—Building materials.

294. These number 50,845 of whom 28,381 or 55 per cent. of the Sub-order are masons and builders. The number of builders is undoubtedly understated because the houses in the villages are usually built by the village carpenter and most of the builders will have been shown as carpenters. The stone and marble workers, 17,524, comprise the majority of the remainder.

Sub-order 23—Building artificers.

ORDER X—VEHICLES AND VESSELS.

295. This contains 508 persons only or 0·01 per cent. of the population. It is divided into three Sub-orders :—24, Railway and Tramway Plant ; 25, Carts, Carriages, etc.; and 26, Ships and Boats. Nearly 80 per cent. of the total number are contained in Sub-order 25, the majority being cart and carriage painters and makers. This description of work is done by the village carpenter and blacksmith. The superior staff and operatives in Railway factories are those connected with the Railway workshops at Abu Road, Bandikui, Udaipur and Jodhpur. There is no entry under Sub-order 26. The few persons who build and repair boats have been returned as carpenters.

Order X—Vehicles and vessels.

ORDER XI—SUPPLEMENTARY REQUIREMENTS

Order XI—Supplementary Requirements.

296. This Order contains 44,590 persons or 0·46 per cent. of the total population and is divided into eleven Sub-orders, namely :—27, Paper; 28, Books and prints; 29, Watches, clocks and scientific instruments; 30, Carving and engraving; 31, Toys and curiosities; 32, Music and musical instruments; 33, Bangles, necklaces, beads, sacred threads, etc. ; 34, Furniture; 35, Harness; 36, Tools and machinery; 37, Arms and ammunition.

Of these Sub-orders four only, namely, Sub-orders 30, 33, 36, and 37 support a sufficient number of people to require special comment. There are no paper mills and only a very few persons are occupied in making paper by hand. Considering the small number of persons who are literate it is not surprising that the number of booksellers is very few. The small amount of printing which is done is confined chiefly to the revenue and other circulars issued from the State presses. The mass of the people judge time by the sun and do not indulge in the luxury of possession of a watch. The toy and kite makers and curiosity dealers are found almost entirely in the cities. The villagers make their own kites and rough toys. The musical instruments in general use are the drum, the cymbal, and the horn and these are usually made by the performers who are included in Sub-order 71. The carpenter makes the furniture in ordinary use which, in the great majority of native houses, consists only of a bedstead. He also makes the chairs and tables required by the small literate minority. Harness-making is returned by very few; the country saddles are usually made by the leather workers; the number shown as occupied in the embroidery of saddle-cloths is also small.

Sub-order 30—Carving and Engraving.

297. There are 5,328 persons in Sub-order 30. Of these 3,306 are turners and lacquerers, 951 are cotton-stamp makers and sellers, 581 are ivory carvers and 300 are wood and ebony carvers. The mosaic and alabaster workers and sellers number only 121.

Sub-order 33—Bangles, Beads, etc.

298. The persons engaged in making and selling necklaces, bangles and beads, etc., number 24,652 or 55 per cent. of the Order. Of these the majority are bangle makers other than glass. Next come the sellers of these bangles, and then the sellers of glass bangles. The makers of glass bangles follow, and after them come the flower and garland makers and sellers. The figures of the remainder are insignificant.

Sub-order 36—Tools and Machinery.

299. 4,650 persons or over 63 per cent. of the people in this Sub-order are makers of plough and agricultural implements. The number of the actual makers is, however, far greater, for the village carpenter and blacksmith are the people who supply these implements and they have been returned under their own designations. Knife and tool grinders form the greater part of the remaining persons in this Sub-order.

Sub-order 37—Arms and Ammunition.

300. This Sub-order contains 3,487 persons of whom nearly one-half are ammunition, gunpowder and firework makers and sellers. Gun makers, menders and sellers number 910, while the makers of swords, spears, and other weapons—a once flourishing trade—now number 714 only.

ORDER XII—TEXTILE FABRICS AND DRESS.

Order XII—Textile Fabrics and Dress.

301. Under this Order there are 429,262 persons or 4·41 per cent. of the population. It is divided into five Sub-orders, namely :—38, Wool and Fur; 39,

Silk ; 40, Cotton ; 41, Jute, hemp, flax, coir, etc.; 42, Dress. Among these, Sub-order 40, Cotton, contains by far the largest number of persons.

302. In Sub-order 38 there are 7,512 persons of whom 4,307 are occupied with blankets, woollen cloth, yarn and natural wool. There are only a few felt workers and carpet weavers. The dealers in woollen goods, fur, and feather number 1,029.

Sub-Order 38—Wool and Fur.

303. Very few persons are engaged in the silk industry. The total number is 1,417 persons of whom 1,145 are silk carders, spinners and weavers, and makers of silk braid and thread. There are 262 sellers of raw silk, silk cloth, braid and thread.

Sub-order 39—Silk.

304. Sub-order 40—Cotton, contains 326,913 persons or 3·36 per cent. of the population. The number of cotton ginning and pressing mills and thread factories is very small and the persons occupied in them amount to 1,105 only. The cotton industry is worked almost entirely by hand. The cotton weavers number 178,059 and among the actual workers the males are in the proportion of about two to one. The cotton spinners aggregate 70,851 and over 95 per cent. of the actual workers are females. The cotton dyers are 26,139 and the calenderers, fullers and printers 16,670. Among the actual workers of both these groups the males predominate. Cotton, carpet and rug makers number 3,861. Owing more especially to the high proportion which the cotton weavers, spinners and dyers bear to the total number of persons supported by the cotton industry—which amounts to 84 per cent. of the Sub-order—and to the fact that these industries are largely carried out in the villages and the towns which are included in the rural areas in Subsidiary Table I, we find that over 91 per cent. of the total actual workers are employed in rural areas. The dependents number less than half the actual workers.

Sub-order 40—Cotton.

305. Sub-order 41 contains 3,450 persons. There are no jute mills or presses, or rope works. Fibre matting and bag makers form the most numerous group. They number 1,718 or nearly one-half of the Sub-order. The rope, sacking and net makers are 706, and the dealers in raw fibres 385.

Sub-order 41—Jute, Hemp, Flax, Coir, etc.

306. Under this order there are 88,970 persons. 45,615 or over one-half contained in the group are tailors, milliners, dress-makers and darners. Piece-goods dealers number 38,834, hosiers and haberdashers 3,710 and embroiderers, lace and muslin makers 887. The hat, cap, and turban makers and sellers number 355, and the umbrella sellers 33. Umbrellas are used by many people in the towns but they are usually obtained from the general storeshops of the Borah merchants.

Sub-order 42—Dress.

ORDER XIII—METALS AND PRECIOUS STONES.

307. Order XIII—Metals and Precious stones, contains 119,011 persons or 1·22 per cent. of the population. It is divided into four Sub-orders :—43, Gold, silver, and precious stones; 44, Brass, copper and bell-metal; 45, Tin, zinc, quicksilver and lead; 46, Iron and steel.

Order XIII—Metals and Precious stones.

308. This Sub-order contains 65,071 persons or 54 per cent. of the total Order. The great majority of these, namely, 49,885, are workers in gold, silver and precious stones. The gold and silver wire drawers and braid makers number 7,587, and the gold-smiths' dust-washers 3,267. The dealers in gold, silver and precious stones are 2,623. In all the groups mentioned the dependents exceed the actual workers.

Sub-order 43—Gold, Silver and precious stones.

Sub-order 44—Brass,
Copper and Bell-metal.

309. There are 5,934 persons in this Sub-order which is composed entirely of brass, copper and bell-metal workers and sellers. The former number 4,519; and the latter 1,415.

Sub-order 45—Tin, Zinc,
Quicksilver and Lead.

310. There are 769 persons in this Sub-order of whom 680 are workers in these metals.

Sub-order 46—Iron and
Steel.

311. Sub-order 46 contains 47,237 persons. There are no iron foundries. The workers in iron and hardware number 45,015 and the sellers 2,222. Among the first the actual workers predominate, while in the last the dependents are the more numerous.

ORDER XIV—GLASS, EARTHEN AND STONEWARE.

Order XIV—Glass, earthen
and stoneware.

312. Order XIV—Glass, earthen and stoneware, contains 131,068 persons or 1·35 per cent. of the population. It is divided into two Sub-orders:—47, Glass and chinaware; 48, Earthen and stoneware. The number under the first Sub-order is only 216 of whom 125 are sellers of glass and chinaware.

Sub-order 48—Earthen
and stoneware.

313. Of the 130,852 persons contained in this Sub-order, 127,108 are potters and 3,021 grindstone and millstone makers and menders whose chief article of production is the hand-mill which is used in almost every household in the preparation of meal.

ORDER XV—WOOD, CANE AND LEAVES, ETC.

Order XV—Wood, Cane
and Leaves, etc.

314. This Order contains 128,635 persons or 1·32 of the population. It is divided into two Sub-orders:—49, Wood and bamboos; 50, Canework, matting and leaves.

Sub-order 49—Wood and
Bamboos.

315. In Sub-order 49 there are 110,980 persons of whom 107,650 are carpenters. Dealers in timber and bamboos, and wood-cutters and sawyers comprise the remainder.

Sub-order 50—Cane-
work, Matting and
Leaves.

316. There are 17,655 persons in this Sub-order—10,468 are basket, mat, fan, etc., makers and sellers, 2,885 are comb and tooth-stick makers and sellers, and 4,302 are leaf-plate makers and sellers.

ORDER—XVI.—DRUGS, GUMS, DYES, ETC.

Order XVI—Drugs,
Gums, Dyes, etc.

317. Order XVI—Drugs, Gums, Dyes, etc., contains 11,756 persons or 0·12 per cent. of the population. It is divided into two Sub-orders:—51, Gums, wax, resins, and similar forest produce; 52, Drugs, dyes, pigments, etc.

Sub-order 51—Gums,
Wax, etc.

318. There are 1,103 returned under this order who are nearly all collectors and sellers of wax, honey, and forest produce and lac.

Sub-order 52—Drugs,
Dyes, pigments, etc.

319. In this Sub-order there are 10,653 persons of whom 5,814 are persons occupied with miscellaneous dyes. Persons occupied with miscellaneous drugs number 1,264; perfume and sandalwood sellers 837; saltpetre refiners 862; and chemists and druggists 803.

ORDER XVII—LEATHER, ETC.

Order XVII—Leather, etc.

320. Order XVII.—Leather, etc., has but one Sub-order:—53, Leather, horn and bones, and contains 234,525 persons or 2·41 per cent. of the population. There are no bone mills or brush factories in Rajputana and only one small tannery (which hardly merits the designation of a factory) in the State of Marwar which gives employment to some 31 male workers. The most numerous body are the shoe, boot and sandal makers who number 151,531—next come the leather dyers 51,714, then the tanners and curriers 21,041, and

then the water-bag, well-bag, bucket and ghee-pot makers 5,473. The sellers of hides, horns and bones number 1,361. There was an enormous export of hides and bones from Rajputana during the famine but the hides were obtained from the Chamars who are included under other heads such as leather dyers and tanners, etc. The actual workers in this order exceed the dependents.

CLASS E—COMMERCE, TRANSPORT, AND STORAGE.

321. This Class contains 301,177 persons or 3·10 per cent. of the population. It is divided into two Orders:—XVIII, Commerce; and XIX, Transport and storage.

Class E—Commerce,
Transport and Storage.

ORDER XVIII—COMMERCE.

322. Order XVIII—Commerce, includes the greater portion of the persons in Class E, namely, 239,436 or 2·46 per cent. of the total population. It is divided into four Sub-orders:—54, Money and Securities; 55, General merchandise; 56, Dealing unspecified; and 57, Middlemen, brokers and agents.

Order XVIII—Commerce

323. There are 146,697 persons in this Sub-order of whom 130,319 are bankers and money-lenders; 10,010 are money-changers and testers; and 5,730 are contained in the group of insurance agents and under-writers. The great majority of the persons in this Sub-order consist of small village bankers and money-lenders and Subsidiary Table I shows that 93·64 per cent. of them live in rural areas. Those following this occupation are well-off and are able to support a considerable number of dependents.

Sub-order 54—Money and
Securities.

324. Under this Sub-order there are 26,611 persons of whom 22,163 are included in the heading "General merchants." The remainder are mercantile managers, accountants, clerks, assistants, etc. In both these headings the dependents exceed considerably the actual workers.

Sub-order 55—General
merchandise.

325. In this Sub-order there are 55,866 persons. Those who have been returned as shopkeepers without any specification of the nature of their dealing are 36,297; clerks and salesmen to shopkeepers number 9,022; servants to shopkeepers and money-lenders 6,050; and pedlars and hawkers, etc., 4,497. In all these groups the dependents exceed the actual workers.

Sub-order 56—Dealing
unspecified.

326. This Sub-order contains 10,262 persons. Of these 9,085 are included in the group brokers and agents. Contractors otherwise unspecified, 812, form the only other group whose numbers are not very insignificant. The dependents are twice as numerous as the actual workers.

Sub-order 57—Middlemen
Brokers and Agents.

ORDER XIX—TRANSPORT AND STORAGE.

327. Order XIX—Transport and Storage—contains 61,741 persons or 0·64 per cent. of the population. It is divided into five Sub-orders:—58, Railway; 59, Roads; 60, Water; 61, Messages; and 62, Storage and weighing.

Order XIX—Transport
and Storage.

328. The railway employes and their dependents number 14,891 of whom 6,442 are pointsmen, shunters, signallers and porters, and 4,768 are returned as in railway service unspecified. Guards, drivers and firemen number 1,869; and station masters, inspectors, etc., 1,104.

Sub-order 58—Railway.

329. This Sub-order contains 36,674 persons. Rajputana is a camel-breeding country, more especially that part which contains the sandy tracts of the Western and Eastern Divisions, and the pack camel owners and drivers

Sub-order 59—Road.

number 17,216. Pack elephant and mule owners and drivers are, it is true, also included in this heading but the numbers returned are practically entirely confined to pack camel owners and drivers. Next come the pack bullock owners and drivers, once very numerous, but now greatly diminished in numbers owing to the construction of railways. Their number is 9,492. Cart owners and drivers are 7,485, but the palki bearers and owners number only 659. Many of the men who act as palki bearers do other work and have probably been returned as porters.

Sub-order 60—Water.

330. Of the 840 persons who belong to this Sub-order nearly all are boatmen or lock-keepers.

Sub-order 61—Messages.

331. This Sub-order refers to employés in the Postal and Telegraph services. The number is 2,769 of whom the great majority are postal runners, and messengers.

Sub-order 62—Storage and Weighing.

332. Under this Sub-order there are 6,567 persons of whom 4,750 are porters, 1,328 are weighmen, and 250 are watchmen employed at stores.

CLASS F—PROFESSIONS.

Class F—Professions.

333. This Class contains 204,021 persons or 2·07 per cent. of the population. It is divided into two Orders:—XX—Learned and Artistic Professions, XXI—Sport.

ORDER XX—LEARNED AND ARTISTIC PROFESSIONS.

Order XX—Learned and Artistic Professions.

334. Order XX—Learned and Artistic Professions, contains 201,197 persons and is divided into nine Sub-orders, *viz*:—63, Religion; 64, Education; 65, Literature; 66, Law; 67, Medicine; 68, Engineering and Survey; 69, Natural Science; 70, Pictorial Art and Sculpture; 71, Music, acting dancing, etc.

Sub-order 63—Religion.

335. 129,147 persons or 1·33 per cent. of the total population and 64 per cent. of the people included in this Order are supported by religious offices. Of these 92,863 are priests, ministers etc. of various denominations. It is remarkable that among the actual workers 28 per cent. are females of whom the majority are doubtless female Hindu and Jain devotees. There are 6,080 religious mendicants; 21,199 persons employed in church, temple, burning-ground services, etc., and 5,644 astrologers, diviners, horoscope-makers, etc.

Sub-order 64—Education

336. There are 5,189 persons who are connected with education of whom 4,781 or 92 per cent. come under the heading of principals, professors, and teachers. Although 61·90 per cent. of the actual workers are contained in the rural areas this proportion is due to the inclusion of all towns except the eight large centres classed as cities in the term rural area. The number of schools in the villages is very small.

Sub-order 65—Literature.

337. The number of persons shown in this Sub-order is 5,956 of whom 87 per cent. are included in the group writers (unspecified) and private clerks. Authors, editors, journalists, etc., number 477.

Sub-order 66—Law.

338. Amongst the 5,629 persons connected with law, 2,057 are law agents, mukhtars, etc. The pleaders number 1,430, Kazis 997, and petition writers 884. The functions of Kazi can hardly be separated from those of religion in the law he professes and part of the Kazis have probably been included in Sub-order 63. The actual workers are more numerous in the cities

than in the rural areas where the time honoured "panchayat" is still adhered to for the settlement of most disputes.

339. This Sub-order contains 12,754 persons or 0·13 per cent. of the population. Among the actual workers the males number 2,353 and the females 5,304. The great majority of the female workers are midwives who are often the wives of the Nais or village barbers. Taking the figures of the actual workers only, we find that, including the administrative and inspecting staff who consist of the Residency and Agency Surgeons, there are 220 duly qualified medical men and 16 duly qualified women as against 1,510 male and 236 female practitioners without diplomas. The vaccinators number 150 ; the midwives 4,992 ; and the compounders, matrons, nurses, etc., 528. Owing to the high proportion of native midwives to the other classes of medical persons in this Sub-order the percentage of actual workers is 84·60 in the rural areas and 15·40 in the cities. Skilled medical attendance is naturally chiefly obtainable in the cities.

Sub-order 67—Medicine.

340. The number of persons supported by engineering and surveying is 2,936 only. Of these 67 per cent. are clerks and their dependents. There are 268 persons under the heading Revenue surveyors, and 214 are classed as Civil engineers and architects.

Sub-order 68—Engineering and survey.

341. Eight workers with 15 dependents are returned as astronomers and meteorologists.

Sub-order 69—Natural Science.

342. 726 Persons are supported by this Sub-order. The painters, etc., are 278 but, as remarked by Mr. Baines in his India Report of 1891, these are "far from being of Academy rank and many are probably artists in house walls than in more moveable material." Sculptors number 342, photographers 245, and tattooers 51. The practice of tattooing is dying out and is now practically confined to women and done almost entirely for adornment. Those who have their bodies tattooed usually have the designs executed by unprofessional agency.

Sub-order 70—Pictorial Art and sculpture.

343. There are 38,587 persons in this Sub-order. 3,094 are bandmasters and players (not military), almost all of whom are village performers on the drum, horn, etc. Among the 35,493 returned as actors, singers, dancers and their accompanists, many of the females who are included in this heading combine with dancing and singing a less reputable function but have preferred to return the more euphemistic title.

Sub-order 71—Music, Acting, Dancing, etc.

ORDER XXI—SPORT.

344. Order XXI—Sport, contains 2,824 persons or 0·03 per cent. of the population. It is divided into two Sub-orders:—72, Sport; and 73, Games and Exhibitions.

Order XXI—Sport.

345. Of the 423 persons of this Sub-order, the great majority are shikaris and bird-catchers. There are no packs of fox hounds in Rajputana and the entries under the heading huntsmen and whippers-in refer to men in charge of greyhounds and the "bobery" packs kept for coursing and hunting jackals.

Sub-order 72—Sport.

346. In Sub-order 73 there are 2,401 persons over one-half of whom are tumblers, acrobats, wrestlers, etc. Exhibitors of trained animals, which are mostly snakes, mongooses and bears, number 464, and the conjurors, buffoons, fortune tellers, etc., 603.

Sub-order 73—Games and Exhibitions.

CLASS G—UNSKILLED LABOUR NOT AGRICULTURAL.

Class G—Unskilled Labour not Agricultural.

347. This Class contains 556,852 persons or 5·73 per cent. of the population. It is divided into two Orders:—XXII—Earthwork and General labour; and XXIII—Indefinite and disreputable occupations.

ORDER XXII—EARTHWORK AND GENERAL LABOUR.

Order XXII—Earthwork and General Labour.

348. Order XXII—Earthwork and general labour contains 552,424 persons or 5·68 per cent. of the population. This Order is divided into two Sub-orders:—74, Earthwork, etc. ; 75, General labour.

Sub-order 74—Earthwork.

349. Of the 5,668 persons in this Sub-order over one-half are returned as miners (unspecified); road, canal and railway labourers number 1,318; tank-diggers and excavators 944; and well-sinkers 237.

Sub-order 75—General Labour.

350. Under this group there are 446,756 persons or 5·62 per cent. of the population. The actual workers largely exceed the dependents and among the actual workers females are in the majority.

ORDER XXIII—INDEFINITE AND DISREPUTABLE OCCUPATIONS.

Order XXIII—Indefinite and disreputable occupations.

351. Order XXIII—Indefinite and disreputable occupations—contains 4,428 persons or 0·05 per cent. of the population. It has two Sub-orders:—76, Indefinite; and 77, Disreputable. The former contains 2,089 persons. Of the 2,339 returned under the latter Sub-order the majority are prostitutes but, as previously remarked, most of these persons are also dancers and singers and have preferred to return themselves under the more reputable functions.

ORDER XXIV—INDEPENDENT.

Order XXIV—Independent.

352. Order XXIV—Independent, relates to persons who are independent of work and contains 378,091 persons, or 3·89 per cent. of the population. It is divided into two Sub-orders:—78, "Property and alms," and 79, "At the State expense." Persons who do no work and live on income from landed property are not included in this Order.

Sub-order 78—Property and Alms.

353. This Sub-order contains 362,976 persons of whom 359,746 are ordinary beggars, 1,695 are supported by educational or other endowments, scholarships, etc.; 3,869 by house-rent, shares, and other property not being land; and 385 by allowances from patrons or relatives.

Sub-order 79 — At the State Expense.

354. Of the 15,122 persons contained in this Sub-order 7,613 are supported by pension and 7,589 are prisoners or inmates of Asylums and their dependents. The pensioners are divided into pensioners civil services 2,373 ; pensioners military services 2,627 ; and pensioners unspecified 2,613. There are 393 inmates of Asylums including 37 dependents. The prisoners and their dependents are divided into, under trial prisoners 1,938 ; prisoners for debt 1,736 ; and convicts and those in reformatories 3,442.

Distribution of the agricultural population by Divisions and States.

355. Subsidiary Table II shows the distribution of the agricultural population, that is, of the persons whose principal occupation is agriculture (Order V), by Divisions and States. It has already been noted that these number 5,479,298 or 56·35 per cent. of the total population. The highest percentage is shown by the Western Division where the agriculturists form 60·54 per cent. of the population. In the Eastern Division they contain 54·96 per cent. and in the Southern Division 54·33 per cent. of the total population.

Among the States and Estates, there are thirteen in which the agriculturists form over half of the entire population ; in three they aggregate over 40 per

cent. ; and in four over 30 per cent. of the inhabitants. Dholpur with a percentage of 74·46 contains the highest proportion of agriculturists to the population. Bikaner with 71·03 per cent. comes next ; Banswara and Kusalgarh show 67·09 per cent., and Karauli 62·83 per cent. Alwar, Bharatpur and Marwar all show over 58 per cent. The States with the lowest proportions are Tonk 39·30 per cent., Jaisalmer—where there is very little land capable of producing any but rain crops—36·29 per cent., the Lawa estate 33·20 per cent., and Sirohi 32·24 per cent. In Sirohi the climatic conditions are much the same as in a great part of Marwar and the difference in the proportion of agriculturists is therefore noticeable and seems due to more persons being occupied in commerce. For Rajputana the percentage on the agricultural population of actual workers is 64·03 and of dependents 35·97. In five States only, namely, Bharatpur, Sirohi, Dungarpur, Jaisalmer and Tonk is the percentage on the agricultural population of the dependents higher than that of the actual workers. The States in which the “actual workers” form over 70 per cent. of the agricultural population are :—Partabgarh 75·57 per cent., Shahpura 73·87 per cent., Karauli 73·15 per cent., Alwar 72·15 per cent., and Bundi 71·68 per cent. In most of the States the comparatively low proportion of dependents is probably due to the famine which caused a high infant mortality and a diminished birth-rate, but it is remarkable that two of the States which show the highest proportion of actual workers, namely, Karauli and Alwar suffered least from the famine.

356. A similar distribution of the industrial population is shown in Subsidiary Table III. For the purposes of this table the term industrial population includes all persons employed in the preparation and supply of material substances—that is all persons contained in Class D.

Distribution of the Industrial population by Divisions and States.

The total number of persons supported by the preparation and supply of material substances is 1,768,082 or 18·18 per cent. of the population. Of the Divisions, the Southern has the highest proportion, namely, 20·03 per cent. The Eastern shows 18·11 per cent. and the Western Division 17·26 per cent. Among the States, Jaisalmer with 43·44 per cent. has by far the highest proportion. The industry followed by the majority of these people is the provision of animal food. Tonk is next with 29·86 per cent. most of whom are employed in leather, etc. Dungarpur is third with 26·54 per cent. In this Bhil State a number of persons are returned as grass and firewood sellers and as employed in cane-work, matting and leaves. Partabgarh, Mewar and Jhalawar all have over 20 per cent. of their population mainly employed in one or other of the occupations contained in this class. In Partabgarh the majority of them are fuel and fodder sellers and occupied in the provision of drink, condiments and stimulants. In Mewar they are occupied in the provision of vegetable food, in leather, and in the sale of fuel and fodder ; and in Jhalawar in cotton weaving and in the sale of miscellaneous vegetable food. The percentages shown by the States whose industrial population is less than 20 per cent. and the principal occupations included in Class D. followed by this section of their population are given below :—

Shahpura—19·96 per cent.—chiefly oil pressers and sellers of vegetable food.

Jaipur—19·39 per cent.—General condiment dealers; masons and builders ; cotton weavers ; tailors ; workers in gold, silver and precious metals ; potters ; shoe and boot makers ; sellers of vegetable food.

Lawa—17·78 per cent.—Cotton weavers.

Marwar—17·71 per cent.—Cotton weavers; fuel and fodder sellers; tailors, shoe and boot makers ; potters ; sellers of vegetable food.

Alwar—17·48 per cent.—Sellers of vegetable food; cotton weavers; potters; carpenters ; shoe and boot makers.

Karauli—16·44 per cent.—Sellers of vegetable food ; cotton weavers.

Kotah—16·41 per cent.—Cotton weavers ; sellers of vegetable food.

Bundi—16·34 per cent.—Cotton weavers ; sellers of vegetable food.

Bharatpur—15·38 per cent.—Cotton weavers ; sellers of vegetable food ; potters ; shoe and boot makers.

Banswara and Kusalgarh—14·63 per cent.—Grain and pulse dealers ; providers of animal food.

Sirohi—14·13 per cent.—Grocers ; general condiment dealers ; fuel and fodder sellers ; shoe makers.

Bikaner—12·52 per cent.—Piece-goods dealers ; cotton weavers ; shoe makers.

Dholpur—12·18 per cent.—Sellers of vegetable food ; cotton weavers.

The percentage on the industrial population of “ actual workers ” is 55·39 and of “ dependents ” 44·61. In the Divisions the proportion of actual workers is highest in the Southern Division where they form 58·85 per cent. of those supported by industries, and lowest in the Western Division where they aggregate 54·59 per cent. Among the States and Estates, in Shahpura, Kishangarh, Jhalawar, Lawa, Mewar, Bundi, Kotah, Karauli and Alwar the actual workers are in a ratio of over 60 per cent. but in Tonk and Jaisalmer the position is reversed and in these States the proportion of the dependents is more than 60 per cent. of the industrial population.

Distribution of the Industrial population by Domestic and Factory Industries.

357. In Subsidiary Table IV is shown the distribution of the industrial population by Domestic and Factory industries. There are only 2,063 persons or 1·04 per cent. of the total industrial population supported by employment in mills and factories. The factory industries are printing (in which 142 persons are engaged), and industries connected with cotton such as (a) ginning, cleaning and pressing and (b) spinning and weaving, in which 559 persons are employed including owners, managers, and superior staff. From column 6 of the Table—in which the percentage is worked out on the figures of workmen and subordinates only—it will be seen that of those engaged in cotton ginning, cleaning and pressing 2·12 per cent. work in factories, while in every 10,000 persons employed in cotton spinning and weaving 17 only are factory workers.

Distribution of the Commercial population by Divisions and States.

358. The distribution of the commercial population by Divisions and States is given in Subsidiary Table V. The population dealt with in the term “ Commercial population ” includes only those contained in Order XVIII—Commerce. The total number of persons on this basis is 239,436 or 2·46 per cent. of the population. The Division with the relatively highest proportion of persons

supported by commerce is the Southern Division which has a percentage of 4·52, its position at the head of the Divisions being due to the comparatively high proportion shown by Sirohi. In the Western Division, the chief home of the enterprising Marwari traders, the percentage is 3·07, and in the Eastern Division 1·62. Of the States Sirohi with a percentage of 13·72 has by far the highest proportion. Its commercial population consists chiefly of general merchants. Jaisalmer comes next with 6·75 per cent. In this State trade is mostly confined to dealing in piece-goods and general merchandise, and to money-lending. Kishangarh has a percentage of 5·71. Most of these are shop-keepers. The percentage in Mewar is 4·19, mostly money-lenders and shop-keepers. Partabgarh with 3·37 per cent. occupies a higher position than one would have expected in view of the fact that its population largely consists of Bhils. The traders are mostly general merchants. In Marwar where the percentage is 3·22 the majority are bankers and money-lenders. Kotah, Bharatpur, Dholpur and Banswara have each a percentage of less than 1. The small percentage shown by Banswara is not surprising to anyone acquainted with the geographical position and economic conditions of the State, but it is curious that in Bharatpur and Dholpur, which are both well served by the railway and which both possess capital towns of importance, the commercial population should be so small. The percentage on the commercial population of actual workers is 39·28 and of dependents 60·72. In the Lawa Estate alone are the actual workers more numerous than the dependents. In Shahpura, Kotah and Jhalawar they are fairly evenly divided.

359. Subsidiary Table VI shows a similar distribution of the professional population that is of the persons contained in Order XX—Learned and Artistic Professions. The number is comparatively small being 201,197 or 2·07 per cent. of the population. The Southern and Eastern Divisions both have a percentage of 2·18, and in the Western Division the percentage is 1·76. Among the States, Alwar with 2·94 percentage is first: the majority of its learned and professional population consisting of persons engaged in religious services, and in music and dancing. Dungarpur comes next with a percentage of 2·83 and then Partabgarh with 2·63 per cent. In both these States the professionals are chiefly religious mendicants, priests, etc. In Jaisalmer, 2·60 per cent. they are priests and singers, and the same classes contain most of the professionals in Bikaner who form 2·44 per cent. of the population of that State. Jaipur 2·40 per cent. shows a greater variety. In addition to priests and religious mendicants there are a good many persons engaged in medicine, in music and singing. It also contains nearly all the persons occupied in pictorial art and sculpture. The percentage on the professional population of actual workers and dependents is fairly even, the balance being in favour of the actual workers.

360. The statistics of the population in 1901 and 1891 supported by the occupations which are contained in the different Orders are compared—so far as it has been possible to adjust the figures to suit the alterations in classification—in Subsidiary Table VII. The classification adopted in 1891 differed considerably in certain instances from that now followed and a satisfactory comparison is therefore scarcely possible. It is also necessary to point out that, besides the unenumerated Bhils and Grassias of the Southern Division,

Distribution of the Professional population by Divisions and States

Comparison of Occupations by Orders in 1901 and 1891.

the whole of the population of the States of Banswara and Partabgarh is excluded from the figures given in column 3 of this Subsidiary table because the occupations followed by the inhabitants of these two States were not recorded in 1891. Under Order I—Administration, there is a decrease of 9·77 per cent. The decrease is most marked in Sub-order 1.-A—Service of the Rajputana States, and is chiefly due apparently to the fact that nobles and their families on this occasion have been mostly shown as landholders under Order V. The decrease under Order II is due to a reduction in the number of persons serving in the irregular forces of the Rajputana States. In most States—especially in those which possess Imperial Service Troops—the irregular troops have been gradually reduced of late years. Order III—Service of Foreign Native States—shows the large decrease of 99·70 per cent., but this is partly due to the different manner in which this Order has been treated on the present occasion. In 1891 the designation was Foreign and Feudatory State Service, and persons belonging to any Native State other than the Tabulating State were included, whereas now, so far as the returns for Rajputana as a whole are concerned, the Order relates only to persons in the Service of Native States outside of Rajputana. There has, however, been a considerable actual decrease in the number of persons belonging to the civil and military services of other States. In Order IV the decrease is 45·97 per cent. In 1891 the number of groups returned under the Sub-order “Stock breeding and dealing” were two only, namely, cattle breeders and dealers, and herdsmen. The number of the latter have increased but even if we include the breeders and dealers of sheep, goats and horses there is a considerable deficit. It is known that large numbers of the inhabitants of the States of the Western Division who possess flocks and herds emigrated to Sind on the first signs of scarcity and it is probable that their absence is the chief cause of the decrease. The number of persons engaged in the training and care of animals has increased from 147 to 2,430. Order V—Agriculture—the main occupation of the people of the province—shows a decrease of 13·45 per cent. This decrease, however, is entirely due to the general decrease in the population which is close on 19 per cent. for, whereas in 1891 the percentage on the whole population, for whom occupations were recorded, of persons supported by agriculture was 54·03, it is now 56·35. It is impossible to judge exactly of the relative proportions at the two censuses of the rent-receivers and rent-payers into which two main groups the “landholders and tenants” have now been divided, owing to the uncertainty which attaches to the term “Land occupants cultivating” used in 1891 which included a very large proportion of those who held an interest in land, but if it is assumed that it is a sub-division of rent-receivers then there has been a large decrease among rent-receivers and a large increase among the rent-payers the figures being :—

	1901.	1891.
Rent-receivers,	434,245	3,058,657.
Rent-payers,	4,576,723	2,958,814.

It seems probable that many of the “cultivating land occupants” of 1891 were rent-payers and not rent-receivers and that the proportions of these two main groups have not really changed to any marked extent during the last decade. There has, however, been an actual increase of 82 per cent. in the

number of agricultural labourers ; the farm servants have decreased but the field labourers have largely increased. As previously remarked, the ranks of the field labourers were probably largely augmented by poor emigrants returning to their homes. The growers of special products and trees, more specially the fruit growers, have declined in numbers. Owing to the succession of unfavourable seasons many of these have no doubt had to give up temporarily their usual occupation and take to other employment ; some have also probably been included among the fruit-sellers. There was no separate Sub-order shown in 1891 of persons engaged in "agricultural training and supervision and forests." Order VI shows a decrease of 27·56 per cent. The decrease is chiefly among persons engaged in personal and domestic services such as indoor servants and door-keepers, etc. The number of hotel, serai and refreshment-room keepers and of persons employed in sanitation although still insignificant has increased. Order VII—The persons occupied with the preparation and supply of food, drink and stimulants have increased by 64·30 per cent. With respect to the several Sub-orders into which this Order is divided those engaged in animal food have decreased. There has been a substantial decrease among the cow and buffalo keepers and milk and butter sellers, and also among the ghee preparers and sellers, but on the other hand there has been a large increase among the butchers and slaughterers. Persons concerned with the supply of vegetable food show a very large increase, but the increase is to some extent due to the inclusion of oil pressers and sellers who in 1891 were shown under the Sub-order "lighting." The ordinary bania, who has in many cases been shown under the group "miscellaneous," and the grain and pulse dealers appear to have been included under the terms "general merchants" in 1891. The vegetable and fruit sellers, who are now combined in one group, have increased but this increase is, as already stated, partly due apparently to the inclusion of fruit-growers. Temperance enthusiasts will no doubt be glad to observe that there is a decrease of 58 per cent. in the number of distillers of country-made spirits. The grocers and general condiment dealers have diminished greatly but the decrease seems due to a great extent to difference of classification. Order VIII—Only pressers of vegetable oil for lighting purposes are included in this Order in the figures for 1901 hence the decrease. The torch makers and gas-workers and also those engaged in fuel and forage have increased. Order IX—Buildings, shows an increase. Those engaged in building materials, and building artificers are both more numerous than in 1891. Under the latter Sub-order the masons have decreased but the stone and marble workers have increased. Under Order X in 1891, persons occupied with Railway Plant only were shown and some of the occupations which were then included in that term now come under the head of Transport. The number engaged in the railway workshops, however, appears to have decreased. The persons supported by Order XI, that is the preparation and supply of supplementary requirements, has increased considerably. The figures of the very few persons returned as paper makers and sellers, book binders, booksellers and watch and clock makers and sellers have hardly altered, while those engaged in carving and engraving have decreased: the ivory carvers show an increase, but the turners and lacquerers, in which term wood carvers and cotton-stamp makers, etc., appear to have been included in 1891, have diminished. The makers and sellers of bangles, beads, etc., have flourished and those employ-

ed in tool and machinery have also multiplied. It is not improbable, however, that the entry on this occasion of a group for plough and agricultural implement makers may have secured entries which in 1891 were included under the occupations of carpenter and blacksmith. The trade of sword makers and sellers has declined but on the other hand gun-makers and menders and their dependents, who were not shown in 1891, now number nearly 1,000 souls. The number of the gunpowder and firework makers appears to be much the same. In Order XII—Textile, Fabrics, and Dress—there has also been a substantial increase. Owing to the separation of cotton, woollen and carpet weavers, who were all included in one group in 1891, it is not possible to make any exact comparison. However, from the figures as they are, it appears that the cotton weavers, spinners, and dyers have increased largely, whereas the calenderers, fullers, and dyers have decreased. The silk industries have declined but there has been a corresponding rise among the numbers employed in jute, hemp, flax, etc. Under Dress, the tailors, dress-makers, darners, etc., and piece goods dealers the two main groups of the Sub-order, have diminished largely while the hosiers, haberdashers and lace and muslin makers have increased. The persons in Order XIII—Metals and precious stones—have decreased. Of those engaged in gold, silver, and precious stones the dealers have increased, but the workers have decreased. There are more persons returned as goldsmiths' dust-washers, and the number of enamellers has also risen from 141 to 349. There has been some diminution in the number of those supported by brass copper, and bell-metal works, and also a decrease among those employed in iron and steel. Order XIV—Glass, earthen and stoneware. In 1891 there was no Sub-order showing the makers and sellers of glass and chinaware: glass and chinaware articles are usually obtained from general merchants. Of those engaged in earthen and stoneware the large community of potters has decreased considerably and this decrease must be attributed to the famine and its attendant ills. The grindstone and millstone makers and menders have increased. Order XV also shows a large decrease chiefly among those occupied with wood and bamboos. The main group in this Order are the carpenters upon whom the hard times have left their mark. There has been on the other hand a relatively large increase among those who work and deal in cane-work, matting and leaves. Both divisions of Order XVI—Drugs, gums and dyes—show an increase. The chemists and druggists have decreased while persons occupied in perfumes and dyes have increased. The difference is probably chiefly due to more correct classification on the present occasion. Under Order XVII—Leather, etc., there is a large decrease. In 1891 tanners, curriers and hide sellers, shoe, sandal, boot-makers and sellers were all included in one group so it is not possible to differentiate between them. The decrease is probably spread over all these various occupations. The leather dyers have also decreased, but there has been a rise in the number of the sellers of hides, horns, and bones, which, in view of the enormous mortality among the cattle in 1899-1900, is not surprising. Order XVIII—Commerce—shows a considerable decrease which appears to be mainly due to difference of classification. The bankers and money-lenders have increased but there is a very large decrease among the general merchants and "shopkeepers unspecified" who were grouped together in 1891 and among whom no doubt a large number of the village banias were included. Pedlars and hawkers have suffered from the bad times, but the middlemen, brokers and agents show

an increase. Under Order XIX—Transport and Storage, there is also a very large decrease. Owing to railway extensions the railway employés have increased considerably, while those employed on the roads number nearly the same as in 1891. There is some difference, however, in their distribution under the several groups. Thus cart-owners and drivers, and pack camel owners and drivers have increased while the pack bullock owners and drivers and palki bearers have decreased. Owing also to the railway extensions and to the increase in the number of the post-offices, especially in those States which have joined the Imperial Postal Union, the employés in the Postal and Telegraph Services show a substantial increase, but there has been a large decrease among those employed in storage and weighing. While the watchmen and weighmen have increased the porters have greatly diminished. Difference of classification seems to be the main cause, for it appears that in 1891, many of the field labourers were classified as porters—the entry in the schedules having been simply the comprehensive term “mazdur.” Order XX—Learned and Artistic professions—shows a decrease. Under religion, the priests, ministers, etc., of the different creeds have increased, but, owing doubtless to the several years of distress, the religious mendicants were far fewer than in 1891. The persons employed in church, temple, burning-ground, etc. service, and the astrologers and horoscope makers are likewise less numerous. Under both education and literature there is a satisfactory increase. Persons connected with law have also increased nearly fourfold, but, in so far as this is an evidence of increased litigation, the benefit to the province is more than doubtful. Under medicine there has also been a substantial rise. A notable feature is the very satisfactory increase in the number of duly qualified medical practitioners. Those supported by engineering and survey have also increased relatively to a considerable extent. Pictorial art and sculpture have slightly declined so far as the actual numbers supported go, but relatively to the population at each period there is no real decline. Those who earn a somewhat precarious living by music, acting and dancing have decreased and many of those following these professions no doubt left Rajputana for provinces which had not suffered so severely and where the people were able to spare some money for entertainments. Order XXI—Sport—the number under this head has also decreased. Order XXII—Earthwork and general labour—under the main group of this order, namely, “General labour” there is a large decrease and the road, canal and railway labourers are slightly less numerous. In Order XXIII—under the term “indefinite,” are included opium speculators who were shown in 1891 under the Order—Commerce. The number of people whose occupation was returned as indefinite or disreputable is considerably less than on the last occasion. Order XXIV—Independent—shows a decrease. The number supported by house-rent, shares, and other property not being land has increased, but few persons were in receipt of allowances from patrons and relatives. The number of ordinary beggars was also less. Persons supported at the State expense, on the other hand, are more than twice as many as in 1891. The civil and military pensioners as well as prisoners for debt and under trial, and convicts have both increased. Inmates of Asylums have now been shown separately for the first time.

Distribution by Sex of
Actual workers by Orders
and Sub-orders.

361. Subsidiary Table VIII shows the distribution by sex of the actual workers in each Order as well as the percentage of female to male workers, and Subsidiary Table IX gives similar statistics by Sub-orders and groups. Taking these two tables together it will be seen that in three Orders only, namely, Order VIII—Light, Firing and Forage, Order XXII Earthwork and General labour, and Order XXIII—Indefinite and Disreputable, do the female workers exceed the male workers. With regard to the occupations under these Orders in which the women are chiefly employed we find that women are the persons who mostly bring the bundles of grass, firewood and fuel into the towns and cantonments for sale, and that they also form the greater portion of those returned under the term “General Labour.” Their excess under Order XXIII requires no comment. Among the actual workers engaged in the preparation and supply of textile fabrics and dress, the women are nearly as numerous as the men. The home industries of cotton weaving, spinning, and dyeing are those in which the great majority of persons included in Order XXII are employed and among them we find that the cotton spinners are almost all women, and that women are also engaged in considerable numbers in cotton cleaning, dyeing and weaving, and as calenderers, fullers and printers. In Order V—Agriculture—the percentage of female workers to male workers is nearly 70. This average is maintained in the groups of “cultivating tenants” and “other cultivators,” while there is a considerable excess of women workers over male workers among the “field labourers.” Order XXIV—Independent; Order VI—Personal household and sanitary Service; Order XI—Supplementary requirements; and Order XVI—Drugs, gums, dyes, etc., the female workers have a fairly high percentage. The occupations included in these Orders in which they are chiefly engaged are:—pottery, religious service, shampooing and indoor service. Under Order XX—Learned and Artistic Professions—women are engaged mostly in “music, acting, and dancing,” and “midwifery.” A good many are also to be found in the ranks of the Hindu and Jain devotees. Order XVII—Leather—also includes a good proportion of female workers employed in leather dyeing and in making shoes and sandals.

Taking all the occupations, out of a total of 5,955,742 actual workers 2,210,537 or 37 per cent. are females. Among the total female workers 65 per cent. are engaged in agriculture, and nearly 6 per cent. in the preparation and supply of textile fabrics and dress. The great majority of the women who work at occupations contained in this last mentioned Order are employed at their own homes in cotton spinning, cleaning, dyeing and weaving.

Occupations combined
with agriculture.

362. The number of persons returned as combining agriculture with some other occupation is 223,118 or 5.25 per cent. of the population who are not chiefly occupied with agriculture. The percentage of the persons in each Order and Sub-order, except Order V and the occupations included in it, who combine agriculture or the possession of land with their particular calling is shown in Subsidiary Table X. From this we see that the highest proportion of persons who combine agriculture with their principal avocation is furnished by those who are in the military service of the Imperial Government: their number is however small and they consist mostly of men belonging to the local Regiments. Next come those engaged in wood and bamboos,

more especially the carpenter, a most useful member of the village community who almost invariably possesses a portion of the village lands. Next to the carpenter come those who are occupied with leather. Most of these are village menials who make the shoes and water bags and have the disposal of hides and horns. Then come the potters and after them those engaged in the provision of animal food. Over 8 per cent. of the persons engaged in hemp and flax who are recruited largely from the village watchmen class, and of those engaged in tools and machinery and as workers in iron who are mostly the village blacksmiths, are partially agriculturists. The religious orders follow with a percentage of 7·65 and then those engaged in stock breeding and dealing. Six per cent. of those engaged in cotton, in cane-work and matting, and who are supported by house-rent, and shares and 5 per cent. of those engaged in "music, acting, and dancing", and in wool and fur are also occupied in agriculture. It is of interest to note, at a time when special legislation has been adopted in some parts of India to prevent the land from falling into the hands of the money-lender, that in the Native States, where as a rule the transfer of land to a creditor is unusual if not unlawful, the proportion of those engaged in "money and securities" that is bankers and money-lenders and their clerks, accountants, etc., who are returned as possessing some interest in land is 3·49 per cent. only.

A statement was prepared showing every occupation which had been returned combined with the 16 selected occupations, but as it was found that, except "Agricultural Occupations" and "General Labour," no other subsidiary occupation was followed by even 1 per cent. of the people supported by any of the selected occupations, the statement has not been included in the series of Subsidiary Tables.

363. The figures of the persons residing in the cities of Rajputana for each occupation are shown separately in Part III of Table XV, and Subsidiary Table XI gives the percentage on the total urban (city) population of persons supported and actual workers by Orders and selected Sub-orders. The following is the order of numerical importance of the eight main classes of occupation in the cities and country :—

Order of numerical importance of the main Classes of Occupation in cities and rural areas.

Order of Numerical Importance of Occupations in cities and rural areas.

Name of Class.	Cities.	Rural areas.
1. Government.	2	5
2. Pasture and Agriculture	4	1
3. Personal services	3	4
4. Preparation and supply of material substances	1	2
5. Commerce, Transport, and Storage.	6	7
6. Professions	5	8
7. Unskilled Labour, not agricultural	7	3
8. Means of subsistence independent of occupation	8	6

A comparison between the occupations followed in urban areas (cities) and occupations in rural areas shows that the only Orders of occupation in which the share of the urban population is not greater than that of the rural, relatively to their respective masses are :—the "provision, and care of animals", "agriculture", "glass, earthen and stoneware," and "earthwork and general labour." Briefly it may be said that, speaking generally, the city differs from the country in its higher proportion of servants, food-suppliers, textile operatives, traders, dealers in precious stones, professionals, and those engaged in administration and defence.

SUBSIDIARY TABLE I.
GENERAL DISTRIBUTION BY OCCUPATION.

ORDER, SUB ORDER AND CLASS.	PERCENTAGE ON TOTAL POPULATION.		PERCENTAGE IN EACH ORDER AND SUB-ORDER OF		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS	
	Persons Supported.	Actual Workers.	Actual Workers.	Dependents.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
I.—Administration	3.98	1.32	44.28	55.72	17.54	82.46	154.23	119.78
1. Service of the Imperial Government and Local administration ... ..	.01	.00	39.96	60.04	37.67	62.33	139.29	156.83
1.—A. Service of the Rajputana Agency States	1.58	.72	45.70	54.30	28.96	71.04	148.51	105.56
2. Service of Local and Municipal bodies ... ..	.13	.06	43.63	56.37	27.09	72.91	214.38	97.53
3. Village Service	1.26	.54	42.60	57.40	.94	99.06	202.04	134.09
II.—Defence	1.40	.72	51.76	48.24	31.97	68.03	115.21	82.80
4. Army (Imperial) ... ..	.04	.02	59.	41.	2.24	97.76	20.41	70.61
4.—A. Army of the Rajputana Agency States... ..	1.36	.70	51.56	48.44	32.92	67.08	97.56	92.13
5. Navy and marine ... ..	.00	.00	100.	...	...	...	...	...
III.—Service of foreign Native States ... ..	.00	.00	48.61	51.39	...	...	...	105.71
6. Civil officers of States other than the tabulating State ... ..	.00	.00	52.31	47.69	...	...	...	91.18
7. Military service of States other than the tabulating State ... ..	.00	.00	14.29	85.71	...	...	...	600.
Total Class A.—Government	4.88	2.04	46.67	53.33	22.64	77.36	124.75	108.90
IV.—Provision and care of animals	1.56	1.04	66.35	33.65	1.40	98.60	152.72	49.26
8. Stock breeding and dealing	1.54	1.03	66.75	33.25	1.02	98.98	128.75	49.
9. Training and care of animals ... ..	.02	.01	41.85	58.15	38.74	61.26	214.72	226.81
V.—Agriculture	56.35	36.09	64.04	35.96	.43	99.57	111.34	50.20
10. Landholders and tenants	51.53	33.39	62.86	37.14	.40	99.60	115.06	58.87
11. Agricultural labourers	4.65	3.59	77.23	22.77	.34	99.66	75.84	29.33
12. Growers of special products ... ..	.13	.09	67.41	32.59	11.65	88.35	82.94	43.77
13. Agricultural training and Supervision and forests ... ..	.04	.02	44.65	55.35	8.41	91.59	266.89	111.03
Total Class B.—Pasture and Agriculture... ..	57.91	37.13	64.10	35.90	.45	99.55	114.95	55.73
VI.—Personal, household and sanitary services	4.71	3.05	64.66	35.34	12.12	87.88	83.41	50.69
14. Personal and domestic services	3.95	2.52	63.75	36.25	12.26	87.74	88.43	52.44
15. Non-domestic entertainment ... ..	.01	.01	54.63	45.37	25.68	74.32	142.67	62.44
16. Sanitation ... ..	.75	.52	69.58	30.42	11.25	88.75	55.44	56.28
Total Class C.—Personal Services	4.71	3.05	64.66	35.34	12.12	87.88	83.41	50.69
VII.—Food, drink and stimulants	5.41	2.65	49.02	50.98	9.	91.	111.95	104.65
17. Provision of animal food ... ..	.55	.27	50.18	49.82	10.32	89.68	138.70	94.73
18. Provision of vegetable food	4.33	2.11	48.79	51.21	8.96	91.04	104.05	105.07
19. Provision of drink condiments and stimulants ... ..	.53	.27	49.74	50.26	7.97	92.03	147.03	97.05
VIII.—Light, firing and forage ... ..	.78	.58	74.66	25.34	7.69	92.31	54.69	32.21
20. Lighting ... ..	.03	.01	51.62	48.38	12.34	87.66	195.24	79.44
21. Fuel and forage ... ..	.75	.57	75.28	24.72	7.61	92.39	50.48	31.39
IX.—Buildings ... ..	.69	.33	47.54	52.46	23.28	76.72	140.45	63.
22. Building materials ... ..	.17	.08	49.50	50.50	18.37	81.63	116.53	100.35
23. Artificers in building ... ..	.52	.25	46.91	53.09	27.65	72.35	143.48	101.61
X.—Vehicles and vessels ... ..	.01	.00	44.29	55.71	13.78	86.22	161.39	120.10
24. Railway and tramway plant ... ..	.00	.00	36.	64.	2.78	97.22	300.	174.29
25. Carts, carriages, etc. ... ..	.01	.00	46.32	53.68	15.87	84.13	156.67	108.18
26. Ships and boats ... ..	...	...	...	...	...	...	...	...
XI.—Supplementary requirements ... ..	.46	.24	54.22	45.78	15.15	84.85	131.34	76.09
27. Paper ... ..	.01	.00	46.66	53.34	32.16	67.84	196.88	75.19
28. Books and prints ... ..	.01	.00	42.62	57.38	58.31	41.69	170.31	84.70
29. Watches, clocks and scientific instruments ... ..	.00	.00	38.81	61.19	43.80	56.20	245.	89.61
30. Carving and engraving ... ..	.05	.03	48.87	51.13	27.99	72.01	121.26	92.80
31. Toys and curiosities ... ..	.01	.00	58.08	41.92	62.90	37.10	66.82	81.25
32. Music and musical instruments ... ..	.00	.00	45.	55.	50.	50.	155.56	88.89
33. Bangles, necklaces, beads, sacred threads, etc. ... ..	.25	.15	59.88	40.12	9.51	90.49	113.03	276.38
34. Furniture ... ..	.00	.00	44.19	55.81	89.47	10.53	108.82	275.
35. Harness ... ..	.01	.00	29.91	70.09	40.	60.	168.37	278.23

SUBSIDIARY TABLE I.—(Continued.)

GENERAL DISTRIBUTION BY OCCUPATION.

ORDER, SUB-ORDER AND CLASS.	PERCENTAGE ON TOTAL POPULATION.		PERCENTAGE IN EACH ORDER AND SUB-ORDER OF		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS	
	Persons Supported.	Actual Workers.	Actual Workers.	Dependents.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
XI.—Supplementary Requirements—(contd.) ...								
36. Tools and machinery ...	08	04	48.43	51.57	11.10	88.90	126.58	103.95
37. Arms and ammunition ...	04	02	46.75	53.25	14.29	85.71	163.36	101.23
XII.—Textile fabrics and dress ...	4.41	2.80	63.36	36.64	9.79	90.21	75.96	72.34
38. Wool and fur ...	08	05	59.01	40.99	12.88	87.12	72.85	68.95
39. Silk ...	01	01	53.21	46.79	41.51	58.49	85.94	89.34
40. Cotton ...	3.36	2.25	67.01	32.99	8.45	91.55	62.70	48.00
41. Jute, hemp, flax, coir, etc. ...	03	02	55.59	44.41	25.65	74.35	70.73	83.03
42. Dress ...	93	47	50.94	49.06	14.67	85.33	112.65	93.52
XIII.—Metals and precious stones ...	1.22	.55	45.08	54.92	13.07	86.93	139.55	119.18
43. Gold, silver and precious stones ...	67	27	40.79	59.21	18.33	81.67	138.11	146.73
44. Brass, copper and bell-metal ...	06	03	45.65	54.35	16.09	83.91	172.48	108.80
45. Tin, zinc, quicksilver and lead ...	01	00	50.46	49.54	55.41	44.59	94.42	102.89
46. Iron and steel ...	43	25	50.82	49.18	6.24	93.76	141.15	94.71
XIV.—Glass, earthen and stoneware ...	1.35	.82	60.61	39.39	4.37	95.63	80.96	64.53
47. Glass and Chinaware ...	00	00	35.65	64.35	57.14	42.86	127.27	251.51
48. Earthen and stoneware ...	1.35	.82	60.65	39.35	2.82	97.18	80.05	64.45
XV.—Wood, cane and leaves, etc. ...	1.32	.67	50.83	49.17	5.30	94.70	99.51	96.59
49. Wood and bamboos ...	1.14	.55	48.05	51.95	4.37	95.63	119.59	107.58
50. Canework, matting and leaves, etc. ...	.18	.12	68.27	31.73	9.46	90.54	58.51	45.30
XVI.—Drugs, gums, dyes, etc. ...	.12	.06	50.36	49.64	23.31	76.69	127.03	89.93
51. Gums, wax, resins and similar forest produce ...	01	01	54.13	45.87	10.22	89.78	165.56	75.56
52. Drugs, dyes, pigments, etc. ...	.11	.05	49.97	50.03	24.78	75.22	125.25	91.86
XVII.—Leather, etc. ...	2.41	1.36	56.46	43.54	4.97	95.03	95.52	174.15
53. Leather, horn, and bones, etc... ...	2.41	1.36	56.46	43.54	4.97	95.03	95.52	174.15
Total Class D.—Preparation and Supply of material substances ...	18.18	10.07	55.39	44.61	8.78	91.22	10.11	78.55
XVIII.—Commerce ...	2.46	.97	39.28	60.72	8.09	91.91	162.13	153.93
54. Money and securities ...	1.51	.58	38.60	61.40	6.36	93.64	155.89	159.27
55. General merchandise ...	.27	.10	37.40	62.60	5.29	94.71	92.20	171.53
56. Dealing, unspecified ...	.57	.25	43.05	56.95	10.06	89.94	135.92	126.52
57. Middlemen, brokers and agents ...	.11	.04	33.28	66.72	31.22	68.78	167.92	215.28
XIX.—Transport and storage ...	.64	.33	52.01	47.99	13.18	86.82	135.66	85.68
58. Railway ...	.15	.07	44.34	55.66	8.18	91.82	115.37	126.46
59. Road ...	.38	.21	56.89	43.11	8.32	91.68	140.23	69.92
60. Water ...	.01	.01	46.19	53.81	50.77	49.23	139.59	92.67
61. Messages ...	.03	.01	45.90	54.10	15.50	84.50	134.52	114.80
62. Storage and weighing ...	.07	.03	45.47	54.53	52.34	47.66	137.24	100.91
Total Class E.—Commerce, Transport and Storage ...	3.10	1.30	41.89	58.11	9.39	90.61	152.67	137.29
XX.—Learned and artistic professions ...	2.07	1.10	53.25	46.75	13.26	86.74	134.74	74.66
63. Religion ...	1.33	.66	49.85	50.15	12.00	88.00	124.23	97.37
64. Education ...	.05	.02	39.28	60.72	38.10	61.90	185.08	135.79
65. Literature ...	.06	.02	48.89	51.11	12.53	87.47	177.81	94.03
66. Law ...	.06	.02	34.20	65.80	54.91	45.09	209.84	48.57
67. Medicine ...	.13	.08	60.04	39.96	15.40	84.60	169.64	47.81
68. Engineering and survey ...	.03	.01	36.55	63.45	62.63	37.37	175.	171.32
69. Natural science ...	.00	.00	34.78	65.22	62.50	37.50	220.	133.33
70. Pictorial art and sculpture ...	.01	.01	39.42	60.58	61.92	38.08	165.40	134.53
71. Music, acting, dancing, etc. ...	.49	.28	69.33	30.67	8.22	91.78	76.14	413.76
XXI.—Sport ...	.03	.02	53.22	46.78	19.65	89.35	199.38	74.61
72. Sport ...	.00	.00	49.17	50.83	17.79	82.21	156.76	91.81
73. Games and exhibitions ...	.02	.02	53.94	46.06	9.50	90.50	212.20	72.10
Total Class F.—Professions ...	2.10	1.12	53.25	46.75	13.23	86.77	135.46	80.53

SUBSIDIARY TABLE I.—(Continued.)

GENERAL DISTRIBUTION BY OCCUPATION.

ORDER, SUB-ORDER AND CLASS.	PERCENTAGE ON TOTAL POPULATION.		PERCENTAGE IN EACH ORDER AND SUB-ORDER OF		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS	
	Persons Supported.	Actual Workers.	Actual Workers.	Dependents	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
XXII. Earthwork and general labour ...	5·68	3·97	69·96	30·04	3·74	96·26	62·91	42·15
74 Earthwork, etc. ...	·06	·04	61·77	38·23	22·54	77·46	127·78	42·41
75 General labour ...	5·62	3·93	70·05	29·95	3·56	96·44	59·11	42·15
XXIII. Indefinite and disreputable occupations ...	·05	·03	54·92	45·08	40·49	59·51	98·46	71·12
76 Indefinite ...	·02	·01	40·40	59·60	39·57	60·43	204·19	110·39
77 Disreputable ...	·03	·02	67·89	32·11	40·30	59·70	43·28	50·
Total Class G.—Unskilled labour, not agricultural ...	5·73	4·00	69·84	30·16	3·96	96·04	65·16	42·27
XXIV. Independent ...	3·89	2·55	65·59	34·41	6·32	93·68	53·68	52·40
78. Property and alms ...	3·73	2·44	65·38	34·62	4·33	95·67	57·76	52·74
79. At the state expense ...	·16	·11	70·55	29·45	50·69	49·31	45·93	37·45
Total Class H.—Means of Subsistence Independent of occupation ...	3·89	2·55	65·59	34·41	6·32	93·68	53·68	52·40

SUBSIDIARY TABLE II.

DISTRIBUTION OF THE AGRICULTURAL POPULATION BY DIVISIONS AND STATES.

DIVISIONS AND STATES.	Population supported by Agriculture.	Percentage of Agricultural population to State population.	PERCENTAGE ON AGRICULTURAL POPULATION OF	
			Actual Workers.	Dependents.
1	2	3	4	5
RAJPUTANA. ...	5,479,298	56·35	64·03	35·97
Western Division ...	1,570,215	60·54	65·11	34·89
Bikaner ...	415,261	71·03	62·86	37·14
Jaisalmer ...	26,630	35·29	39·59	60·41
Marwar ...	1,128,324	58·29	66·54	33·46
Southern Division ...	816,170	54·33	65·66	34·34
Mewar ...	570,037	55·33	68·92	31·08
Banswara and Kusalgarh ...	110,955	67·09	68·53	31·47
Partabgarh ...	26,557	51·04	75·57	24·43
Dungarpur ...	58,781	58·72	39·88	60·12
Sirohi ...	49,840	32·24	47·16	52·84
Eastern Division ...	3,092,913	54·96	63·07	36·93
Jaipur ...	1,414,242	53·19	63·20	36·80
Kishangarh ...	40,873	44·33	67·34	32·66
Lawa ...	887	33·20	63·02	36·98
Alwar ...	496,643	59·94	72·15	27·85
Bharatpur ...	365,959	58·41	48·39	51·61
Dholpur ...	201,793	74·46	57·45	42·55
Karauli ...	98,519	62·83	73·15	26·85
Jhalawar ...	48,978	54·31	68·78	31·22
Tonk ...	56,338	39·30	33·44	66·56
Bundi ...	91,141	53·22	71·68	28·32
Kotah ...	256,517	47·07	67·04	32·96
Shahpura ...	21,023	49·02	73·87	26·13

SUBSIDIARY TABLE III.

DISTRIBUTION OF THE INDUSTRIAL POPULATION BY DIVISIONS AND STATES.

DIVISIONS AND STATES.	Population supported by Industries.	Percentage of In- dustrial population to State population.	PERCENTAGE ON INDUSTRIAL POPULATION OF	
			Actual Workers.	Dependents.
1	2	3	4	5
RAJPUTANA ...	1,768,082	18 18	55 39	44 61
Western Division ...	447,857	17 26	54 59	45 41
Bikaner ...	73,213	12 52	45 62	54 38
Jaisalmer ...	31,870	43 44	35 13	64 87
Marwar ...	342,774	17 71	58 32	41 68
Southern Division ...	300,947	20 03	58 85	41 15
Mewar ...	217,270	21 09	62 25	37 75
Banswara and Kusalgarh ...	24,190	14 63	48 64	51 36
Partabgarh ...	11,089	21 31	59 93	40 07
Dungarpur ...	26,566	26 54	51 78	48 22
Sirohi ...	21,832	14 13	44 28	55 72
Eastern Division ...	1,019,278	18 11	54 72	45 28
Jaipur ...	515,583	19 39	53 07	46 93
Kishangarh ...	16,348	17 97	64 11	35 89
Lawa ...	475	17 78	63 16	36 84
Alwar ...	144,823	17 48	61 06	38 94
Bharatpur ...	96,380	15 38	48 95	51 05
Dholpur ...	33,003	12 18	48 27	51 73
Karauli ...	25,772	16 44	61 21	38 79
Jhalawar ...	18,151	20 13	63 42	36 58
Tonk ...	42,804	29 86	38 83	61 17
Bundi ...	27,985	16 34	61 67	38 33
Kotah ...	89,437	16 41	61 47	38 53
Shahpura ...	8,517	19 96	67 15	32 85

SUBSIDIARY TABLE IV.

DISTRIBUTION OF THE INDUSTRIAL POPULATION BY DOMESTIC AND FACTORY INDUSTRIES.

NAME OF INDUSTRY.	Owners, Managers and Superior Staff.	WORKMEN AND OTHER SUBORDINATES EMPLOYED		Total Actual Workers.	PERCENTAGE ON ACTUAL WORKERS OF	
		In Factory.	At Home.		Home workers.	Factory workers.
1	2	3	4	5	6	7
Enamelling ...	...	...	128	128	100	...
Brass, copper and bell-metal works ...	...	...	2,709	2,709	100	...
Ivory carving ...	...	...	216	216	100	...
Opium, bhang, ganja, etc., preparers and sellers ...	...	...	1,056	1,056	100	...
Stone and marble works...	137	...	1,353	1,490	100	...
Dyers, calenderers, fullers and printers	...	...	26,999	26,999	100	...
Salt preparers and sellers	...	...	3,460	3,460	100	...
Oil pressers	...	...	26,186	26,186	100	...
Sword and scabbard makers	...	...	408	408	100	...
Wool and fur	...	...	4,433	4,433	100	...
Cotton ginning, cleaning and pressing	80	294	17,308	17,682	97 88	2 12
Cotton spinning and weaving	12	173	110,221	110,406	99 83	17
Paper makers and sellers and palm leaf binders	...	...	307	307	100	...
Printing presses	14	123	...	142	...	100
Thread glazing and polishing	13	64	...	77	...	100
Bone mills	1	7	...	8	...	100
Cement works	2	...	...	2	...	100
Dye works	...	2	...	2	...	100
Flour mills	...	15	...	15	...	100
Gas works	5	108	...	113	...	100
Ice factories	1	36	...	37	...	100
Tanneries and leather factories	3	31	...	34	...	100

SUBSIDIARY TABLE V.

DISTRIBUTION OF THE COMMERCIAL POPULATION BY DIVISIONS AND STATES.

DIVISIONS AND STATES.	Population supported by commerce.	Percentage of Commercial population to State population.	PERCENTAGE ON COMMERCIAL POPULATION OF	
			Actual Workers.	Dependents.
1	2	3	4	5
RAJPUTANA ...	239,436	2.46	39.28	60.72
Western Division ...	79,855	3.07	35.84	64.16
Bikaner ...	12,504	2.15	22.27	77.73
Jaisalmer ...	4,959	6.75	41.04	58.96
Marwar ...	62,392	3.22	38.14	61.86
Southern Division ...	67,957	4.52	41.06	58.94
Mewar ...	43,170	4.19	44.84	55.16
Banswara and Kusalgarh ...	285	.17	42.81	57.19
Partabgarh ...	1,754	3.37	37.74	62.26
Dungarpur ...	1,539	1.53	32.81	67.19
Sirohi ...	21,209	13.72	34.22	65.78
Eastern Division ...	91,624	1.62	40.95	59.05
Jaipur ...	52,798	1.98	39.31	60.69
Kishangarh ...	5,197	5.71	40.68	59.32
Lawa ...	52	1.94	80.77	19.23
Alwar ...	12,458	1.51	43.48	56.52
Bharatpur ...	4,803	.76	38.37	61.63
Dholpur ...	1,273	.47	32.84	67.16
Karauli ...	1,842	1.17	42.02	57.98
Jhalawar ...	2,297	2.54	47.67	52.33
Tonk ...	2,131	1.48	40.08	59.92
Bundi ...	2,728	1.59	45.75	54.25
Kotah ...	4,774	.87	48.74	51.26
Shahpura ...	1,271	2.97	49.80	50.20

SUBSIDIARY TABLE VI.

DISTRIBUTION OF THE PROFESSIONAL POPULATION BY DIVISIONS AND STATES.

DIVISIONS AND STATES.	Population supported by professions.	Percentage of Professional population to State population.	PERCENTAGE ON PROFESSIONAL POPULATION OF	
			Actual Workers.	Dependents.
1	2	3	4	5
RAJPUTANA ...	201,197	2.07	53.25	46.75
Western Division ...	45,649	1.76	54.44	45.56
Bikaner ...	14,272	2.44	47.71	52.29
Jaisalmer ...	1,909	2.30	42.01	57.99
Marwar ...	29,468	1.52	58.50	41.50
Southern Division ...	32,758	2.18	61.89	38.11
Mewar ...	24,650	2.39	64.35	35.65
Banswara and Kusalgarh ...	2,082	1.25	49.71	50.29
Partabgarh ...	1,369	2.63	63.55	36.45
Dungarpur ...	2,820	2.83	56.54	43.46
Sirohi ...	1,827	1.18	49.70	50.30
Eastern Division ...	122,700	2.18	50.50	49.50
Jaipur ...	63,689	2.40	47.	53.
Kishangarh ...	1,544	1.70	57.32	42.68
Lawa ...	14	.52	85.71	14.29
Alwar ...	24,340	2.94	56.47	43.53
Bharatpur ...	10,280	1.64	48.78	51.22
Dholpur ...	3,494	1.29	51.00	48.91
Karauli ...	3,278	2.00	49.57	50.43
Jhalawar ...	1,881	2.09	58.85	41.15
Tonk ...	2,090	1.46	38.18	61.82
Bundi ...	3,515	2.05	59.	41.
Kotah ...	8,007	1.47	56.79	43.21
Shahpura ...	658	1.54	72.80	27.20

SUBSIDIARY TABLE VII.

OCCUPATIONS BY ORDERS 1901 AND 1891.

ORDER.	Population supported in 1901.	Population supported in 1891.	Percentage of Variation (+) or (-)
1	2	3	4
I.—Administration	289,805	321,202	— 9.77
II.—Defence	135,659	147,348	— 7.93
III.—Service of foreign native states	72	24,676	— 99.70
IV.—Provision and care of animals	152,140	281,563	— 45.97
V.—Agriculture	5,479,298	6,330,807	— 13.45
VI.—Personal household and sanitary services	458,037	632,415	— 27.56
VII.—Food, drink and stimulants	525,955	320,111	+ 64.30
VIII.—Light, firing and forage	75,536	111,319	— 32.05
IX.—Buildings	67,156	56,480	+ 18.87
X.—Vehicles and vessels	508	348	+ 45.98
XI.—Supplementary requirements	44,590	29,137	+ 19.49
XII.—Textile fabrics and dress	429,262	363,923	+ 17.95
XIII.—Metals and precious stones	119,011	139,985	— 14.98
XIV.—Glass, earthen and stoneware	131,068	210,192	— 40.48
XV.—Wood, cane and leaves, etc.	125,635	185,154	— 30.52
XVI.—Drugs, gums, dyes, etc.	11,756	3,021	+ 289.14
XVII.—Leather, etc.	234,525	300,102	— 21.85
XVIII.—Commerce	239,436	391,692	— 38.86
XIX.—Transport and storage	61,741	351,106	— 82.42
XX.—Learned and artistic professions	201,197	321,331	— 37.39
XXI.—Sport	2,824	6,901	— 59.08
XXII.—Earth-work and general labour	552,424	706,792	— 21.84
XXIII.—Indefinite and disreputable occupations	4,428	26,081	— 83.02
XXIV.—Independent	378,098	425,647	— 11.38
TOTAL	9,723,301	11,716,486	— 17.01

Col. 3 Total excludes the population of the States of Banswara and Partabgarh the occupations of which were not entered in the schedules, and the unenumerated Bhils and Grassias, and includes 18,179 "unspecified artisans."

SUBSIDIARY TABLE VIII.

OCCUPATIONS OF FEMALES BY ORDERS.

ORDER.	NUMBER OF ACTUAL WORKERS.		Percentage of Females to Males.
	Males.	Females.	
1	2	3	4
I.—Administration	118,339	9,993	8.44
II.—Defence	69,922	295	.42
III.—Service of foreign native states	35	...	...
IV.—Provision and care of animals	81,889	19,058	23.27
V.—Agriculture	2,065,399	1,443,526	69.89
VI.—Personal, household and sanitary services	261,305	94,900	47.14
VII.—Food, drink and stimulants	195,940	61,889	31.58
VIII.—Light, firing and forage	24,267	32,203	132.70
IX.—Buildings	27,076	4,838	17.87
X.—Vehicles and vessels	217	8	3.69
XI.—Supplementary requirements	17,052	7,123	41.77
XII.—Textile fabrics and dress	141,004	130,977	92.89
XIII.—Metals and precious stones	48,266	5,380	11.15
XIV.—Glass, earthen and stoneware	52,516	26,917	51.25
XV.—Wood, cane and leaves, etc.	55,453	9,930	17.91
XVI.—Drugs, gums, dyes, etc.	4,183	1,737	41.52
XVII.—Leather, etc.	97,910	35,401	36.19
XVIII.—Commerce	81,856	12,189	14.89
XIX.—Transport and storage	29,167	2,945	10.10
XX.—Learned and artistic professions	77,279	29,856	38.63
XXI.—Sport	1,137	366	32.19
XXII.—Earth-work and general labour	189,607	196,832	103.84
XXIII.—Indefinite and disreputable occupations	691	1,741	251.95
XXIV.—Independent	165,595	82,373	49.74
TOTAL	3,745,205	2,210,537	59.02

SUBSIDIARY TABLE IX.—(Continued.)

OCCUPATIONS OF FEMALES BY SELECTED SUB-ORDERS AND GROUPS.

SUB-ORDER OR GROUP.							NUMBER OF ACTUAL WORKERS.		Percentage of Females to Males.
							Males.	Females.	
1							2	3	4
467.	Practitioners with diploma, license, or certificate	...	...	...	...	...	211	16	7.58
468.	Practitioners without diploma	...	...	...	...	...	1,510	236	15.63
469.	Dentists	...	...	...	...	...	2	...	...
470.	Oculists	...	...	...	...	...	3	...	...
471.	Vaccinators	...	...	...	...	...	149	1	.67
472.	Midwives	...	...	...	...	...	...	4,992	...
473.	Compounders, matrons, nurses, and hospital, asylum and dispensary service	...	...	...	...	...	469	59	12.58
Total Sub-order-67							2,353	5,304	225.41
504.	General labour	...	...	...	...	...	187,278	195,720	104.51
Total Sub-order-75							187,278	195,720	104.51

SUBSIDIARY TABLE X.

PERCENTAGE ON EACH ORDER AND SUB-ORDER OF THE PERSONS RETURNED AS ALSO PARTIALLY AGRICULTURISTS.

ORDER AND SUB-ORDER.							PERCENTAGE RETURNED AS PARTIALLY AGRICULTURISTS.			
							Rajputana.	Western Division.	Southern Division.	Eastern Division.
1							2	3	4	5
I.—Administration							2.60	1.15	3.65	3.08
1. Service of the Imperial Government and local administration							...	...	...	...
1-A. Service of the Rajputana Agency States							1.44	1.19	1.93	1.45
2. Service of local and municipal bodies							1.04	.15	1.47	.61
3. Village service							4.26	1.19	9.67	6.81
II.—Defence							1.86	.25	3.40	1.92
4. Army imperial							17.22	.85	18.40	6.22
4-A. Army of the Rajputana Agency States							1.72	.24	1.50	1.90
5. Navy and marine							...	...	...	...
III.—Service of Foreign Native States							...	...	...	...
6. Civil officers of States other than the tabulating State							...	...	...	...
7. Military service of States other than the tabulating State							...	...	...	...
IV.—Provision and care of animals							6.87	8.44	8.68	3.79
8. Stock breeding and dealing							6.98	8.50	8.74	3.87
9. Training and care of animals							.49	...	.62	.66
VI.—Personal, household and sanitary services							5.23	9.43	5.02	4.03
14. Personal and domestic services							5.77	9.68	5.43	4.57
15. Non-domestic entertainment							1.96	2.31	2.94	1.88
16. Sanitation							2.40	7.21	1.72	1.76
VII.—Food, drink, and stimulants							5.03	9.29	5.16	3.27
17. Provision of animal food							9.65	13.69	14.29	2.74
18. Provision of vegetable food							4.65	8.72	4.35	3.36
19. Provision of drink condiments and stimulants							3.50	2.77	4.60	2.71

SUBSIDIARY TABLE X.—(Continued.)

PERCENTAGE ON EACH ORDER AND SUB-ORDER OF THE PERSONS RETURNED AS ALSO PARTIALLY AGRICULTURISTS.

ORDER AND SUB-ORDER.					PERCENTAGE RETURNED AS PARTIALLY AGRICULTURISTS.			
					Rajputana.	Western Division.	Southern Division.	Eastern Division.
1					2	3	4	5
VIII.—Light, firing and forage	...	...	...	...	1.92	1.41	2.07	2.04
20. Lighting	...	...	...	...	5.56	...	7.11	.48
21. Fuel and forage	...	...	...	...	1.83	1.42	1.85	2.06
IX.—Buildings	...	...	...	...	2.64	2.86	1.26	3.05
22. Building materials	...	...	...	...	1.39	1.22	1.13	2.92
23. Artificers in buildings	...	...	...	...	3.04	3.99	1.31	2.96
X.—Vehicles and vessels	...	...	...	...	1.37	1.51	2.65	.91
24. Railway and tramway plant	...	...	...	...	...	...	...	...
25. Carts, carriages, etc.	...	...	...	...	1.72	3.23	6.25	.91
XI.—Supplementary requirements	...	...	...	...	3.66	4.12	5.97	2.78
27. Paper	...	...	...	...	...	...	...	...
28. Books and prints	...	...	...	...	...	...	...	...
29. Watches, clocks and scientific instruments	...	...	...	...	.28	...	...	.40
30. Carving and engraving	...	...	...	...	1.93	1.41	...	2.25
31. Toys and curiosities	...	...	...	...	2.53	8.05	...	.24
32. Music and musical instruments	...	...	...	...	...	...	...	...
33. Bangles, necklaces, beads, sacred threads, etc.	...	...	...	...	3.53	6.20	2.68	2.67
34. Furniture	...	...	...	...	...	...	...	...
35. Harness	...	...	...	...	.37	...	...	.48
36. Tools and machinery	...	...	...	...	8.15	2.57	16.09	5.46
37. Arms and ammunition	...	...	...	...	1.29	1.07	1.79	1.41
XII.—Textile fabrics and dress	...	...	...	...	6.03	11.22	5.91	3.95
38. Wool and fur	...	...	...	...	5.06	3.46	16.77	4.44
39. Silk	...	...	...	...	1.34	...	5.37	.66
40. Cotton	...	...	...	...	6.38	13.55	6.85	4.37
41. Jute, hemp, flax, coir, etc.	...	...	...	...	8.15	7.74	1.15	9.44
42. Dress	...	...	...	...	4.13	7.54	3.32	1.54
XIII.—Metals and precious stones	...	...	...	...	5.	6.44	6.21	3.58
43. Gold, silver and precious stones	...	...	...	...	3.21	5.04	3.49	1.78
44. Brass, copper and bell-metal	...	...	...	...	1.03	1.49	.76	.81
45. Tin, zinc, quicksilver and lead	...	...	...	...	1.43	1.21	.76	1.80
46. Iron and steel	...	...	...	...	8.05	9.78	9.29	6.45
XIV.—Glass, earthen and stoneware	...	...	...	...	10.74	16.48	10.03	8.91
47. Glass and Chinaware	...	...	...	...	...	...	...	...
48. Earthen and stoneware	...	...	...	...	10.76	16.52	10.04	8.93
XV.—Wood, cane and leaves, etc.	...	...	...	...	12.12	21.15	12.17	8.07
49. Wood and bamboos	...	...	...	...	13.08	22.67	13.64	8.55
50. Canework, matting and leaves, etc.	...	...	...	...	6.05	10.18	2.55	5.27
XVI.—Drugs, gums, dyes, etc.	...	...	...	...	1.93	2.74	.07	1.74
51. Gums, wax, resins and similar forest produce	...	...	...	...	1.18	.99	...	7.14
52. Drugs, dyes, pigments, etc.	...	...	...	...	2.02	2.88	.15	1.66
XVII.—Leather, etc.	...	...	...	...	10.99	13.64	9.63	10.38
53. Leather, horn and bones	...	...	...	...	10.99	13.64	9.63	10.38
XVIII.—Commerce	...	...	...	...	2.92	3.15	2.40	3.09

SUBSIDIARY TABLE X.—(Continued.)

PERCENTAGE ON EACH ORDER AND SUB-ORDER OF THE PERSONS RETURNED AS ALSO PARTIALLY AGRICULTURISTS.

ORDER AND SUB-ORDER.					PERCENTAGE RETURNED AS PARTIALLY AGRICULTURISTS.			
					Rajputana.	Western Division.	Southern Division.	Eastern Division.
1					2	3	4	5
54. Money and securities					3.49	3.33	3.12	3.90
55. General merchandise					2.	8.99	1.20	3.62
56. Dealing, unspecified					2.34	2.12	2.84	2.17
57. Middlemen, brokers and agents ... ..					.37	.64	.....	.27
XIX.—Transport and storage.					3.77	5.67	3.36	3.04
58. Railway					3.49	7.92	.07	1.76
59. Road					4.13	5.75	3.34	3.77
60. Water					4.64	.....	8.11	4.57
61. Messages ... ..					.65	.22	1.08	1.05
62. Storage and weighing					3.73	3.15	25.21	1.58
XX.—Learned and artistic professions.					6.33	7.56	7.50	5.57
63. Religion					7.65	10.92	9.31	6.69
64. Education					1.22	1.26	5.40	.47
65. Literature					2.75	2.91	2.71	1.66
66. Law ... ..					.96	1.04	.22	1.01
67. Medicine					2.56	2.50	5.44	1.42
68. Engineering and survey ... ..					.61	.....	.....	.72
69. Natural Science ... ..					.....	.....	.....	.....
70. Pictorial art and sculpture					3.13	5.98	.....	.22
71. Music, acting, dancing, etc.					5.75	8.20	5.84	4.19
XXI.—Sport.					1.52	3.22	1.33	1.31
72. Sport					2.60	.....	.....	2.73
73. Games and exhibition					1.33	3.27	1.43	1.01
XXII.—Earth-work and general labour.					2.43	.63	2.05	2.68
74. Earth-work, etc.					3.74	4.23	7.62	1.51
75. General labour					2.42	.48	1.97	2.90
XXIII.—Indefinite and disreputable occupations. ... ..					.38	.61	.45	.10
76. Indefinite ... ..					.38	.56	.....	.22
77. Disreputable ... ..					.38	.67	.58	.....
XXIV.—Independent.					6.28	8.15	7.74	5.12
78. Property and alms					6.50	8.38	7.93	5.31
79. At the State expense ... ..					.95	.07	.32	1.25
Total					5.25	7.71	5.19	4.29

CATALOGUED

N. 2

